

The whole

10.

Scripture -
W. Testament
PROPHECIE
OF
DANIEL
EXPLAINED,

By a PARAPHRASE, ANALYSIS
and brieft COMMENT:

Wherein the severall Visions shewed to the Prophet, are
clearly Interpreted, and the Application thereof vindica-
ted against dissenting Opinions.

By Ephraim Hunt *sometime Preacher at Roxall in Warwickshire,*
 now Pastor to the Church at Windsor in New-England.

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The World

PROPHET

OF

DANIEL

EXTENDED

By a Person of Authority
and high Character



Wherein the several Visions and Prophecies are
clearly interpreted, and a full and complete
account given of the same.

As Printed in the famous Press of the University of
New York in the City of New York.

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TO THE
RIGHT HONOURABLE
THE LADIE
KATHERINE BROOKE:

Dowager to the Right Honourable Robert Lord Brook,
Baron of Beuchamps-court.

Right Honourable,



He Author of this book had long since intended the Dedication thereof to your dear husband and our noble Lord, now in heaven, who after perusal of the copy, was so far affected with it, that if money could have procured its freedom it had not lain so long under the power of an hard Master, who though he had a good round summe wish'd it, yet hath made it serve almost a double Apprentisship: And indeed such was the iniquity and injuriousnesse of those times, that few workes of this nature were suffered to see the light, especially if they spake any thing freely of those opinions which were so much disliked, and cried downe by the Prelaticall party, as this doth, concerning the glorious calling, and

THE EPISTLE DEDICATORIE.

conversion of the Jews, which was a principall objection made against it. But the Lord in mercy having sent us Parliament, whose first study, and care was to relieve the oppressed, and release the imprisoned, this also hath at length obtained its Manumission (principally by the labours, and favour of that truly Noble and learned Patriot the Earle of Manchester) and is now come abroad into the world, and as we hope will prove very serviceable. The Prophecie it selfe, is in many places very abstruse, and the Authour in his exposition hath shewed much industry, and solidity of judgement in searching out the meaning of the Spirit, and in enucleating such difficulties as he met with in the Text, which we hope will give good satisfaction to all that read it. Had himselfe been present (who by the Tyranny of the Prelaticall party, was diverse years since driven into New-England) we presume that he would have chosen none other but your Ladiship, to dedicate these his labours unto, the rather considering what right that most Honourable Lord, now a Saint in heaven, had unto them. And therefore not onely in that respect, but also in regard of our Relations and engagements to your Ladiship we have presumed to make you the Patronesse hereof, which if your Ladiship please to accept of, we have our desires, and shall account it a favour to be esteemed,

Madam we are,

Your Ladiships humble servants,

{ Simeon Ash,
{ Samuel Clarke,
{ Will. Overton.



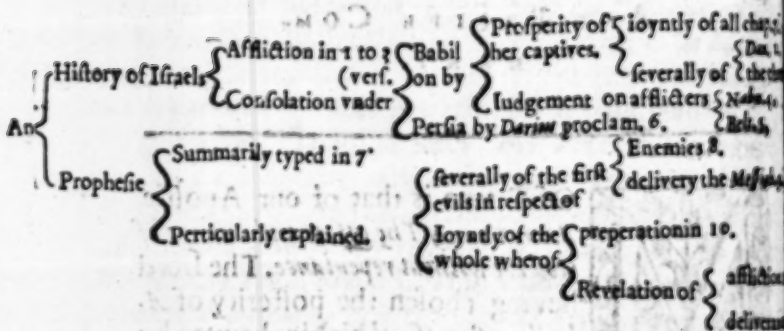
THE PROPHECY OF
DANIEL EXPLAINED BY A
PARAPHRASE, ANALYSIS
AND BRIEF COM-
MENT.



MOST true is that of our Apostle
*Rom. 11.29. The giftes and callings of
God are without repentance.* The Lord
having chosen the posterity of A-
braham (by Israel his Nephew) to be
a peculiar Inheritance; established
with them a covenant of holines,
of happinesse, which though they did often violate,
and in violating had the quarrell of the Lords Co-
venant returned, with vengeance in furious rebukes:
yet did their Remainder continue the beloved of the
Lord, at least for the fathers sake, and their faithles-
nesse made not the faith God of none effect, still the
Lord had them in his thoughts of peace. Wherein
however other holy Prophets have not bene silent,
yet none so fully as our Prophet, renowned for wise-
dome

dome and depthes in divine misteries, who besto-
weth himselfe wholly therein, discovering the ma-
ny pushes and assaults his people suffered, under
the tyranny of the abominable Infidells, and with
all the Lords constant providence for the preserva-
tion in, and deliverance out, of all their Try-
alls;

The whole Prophecy containing a discovery of
Israel, Tryalls under, and triumph over, the four
persecuting States of the world, consists of



For the clearer insight into the Prophecy. Consi-
der the *Author*, 2 *Time*, 3 *Tongue*, 4 *stile*: The Au-
thor or penman is *Daniel* of the Tribe of *Judah*; as
appeareth:

First, by the Title the same spirit that directed
and inspired the whole vision, directed also the Ti-
tle, for *holy Penmen wrote, and spake as they were inspi-
red by the holy Ghost*: 2. *Pet.* 1. 21

Secondly, by *Daniels* modesty in his owne prai-
ses, which a stranger would extoll to the highest,

but he speaketh of them so retiredly, so sparingly that all may see the Penman acted his owne part as 2 Cap. 30.

Thirdly the Testimony of our Lord, *Mat. 24. 15.* who citing part of the 9. Cap. doth ascribe it unto *Daniel*, and no other either Prophet or holy man.

2 The time, wherein this Prophecy was written, was about the 8th year of the Raigne of *Iehoiakim*, for being carried Captive in the third year of his Raigne he was trayned up three yeares in *Nebuchadrezzars* Court, and two yeares after he interpreted the Kings dreame, from which time the history of the Iews is continued.

3 The Language is partly Caldea, and partly Hebrew from the 4th verse of the 2. to the 7. Chap. is written in the Siriaque tongue all the rest in the Hebrew, the which doubtlesse was for speciall Reason: first that Babylon, might never forget the wonders, wrought by the mighty God, nor the Innocency, and zeale of his people. Secondly that Babylon might remaine inexcusable, Remayning filthy still, though the Lords people and Prophets had indeavoured to cure her: *Ier. 51. 9.* The rest in Hebrew, 1 To conceale holy Misteries from profane minds, who would trample underfoote, the precious knowledge of divine things, *Mat 7. 6.* 2 That Babylon might not know the Triumph, that the Iewes their vassalls were to have over them, and the rest of the Oppressors of their nation, for which cause *Daniel* is more sparing in handling the Persian state, 2. 39. which was to take the kingdome from Babylon, then of any other of the mettals, least Babylon exasperated

ted thereby, should vex the Iewes the more, as being overmaliapert over their Lords the Caldeans:

4 The Phrase and stile is of a divine maiesty, yet retired as becometh the spirit of Prophecy, and the depth of that divine wisdom, wherewith *Daniel* was indued: For the expressing whereof observe a second difficulty of this booke, Naturall, Accidentall. First naturall in respect of the profound misteries there handled, as of the *Messiah*, and calling of the Iewes: Secondly, In respect of computation of times in termes of ambiguous sense; Thirdly, In respect of the scaling up of things in grosse without particular interpretation: Cap. 12. 4, 9. v.

Secondly, accidentall through our Ignorance of Customes, Hebraismes: Secondly, our adhearence to profane historyes, whereto wee assay to bring *Daniels* meaning; Thirdly, our poverty of old Records,

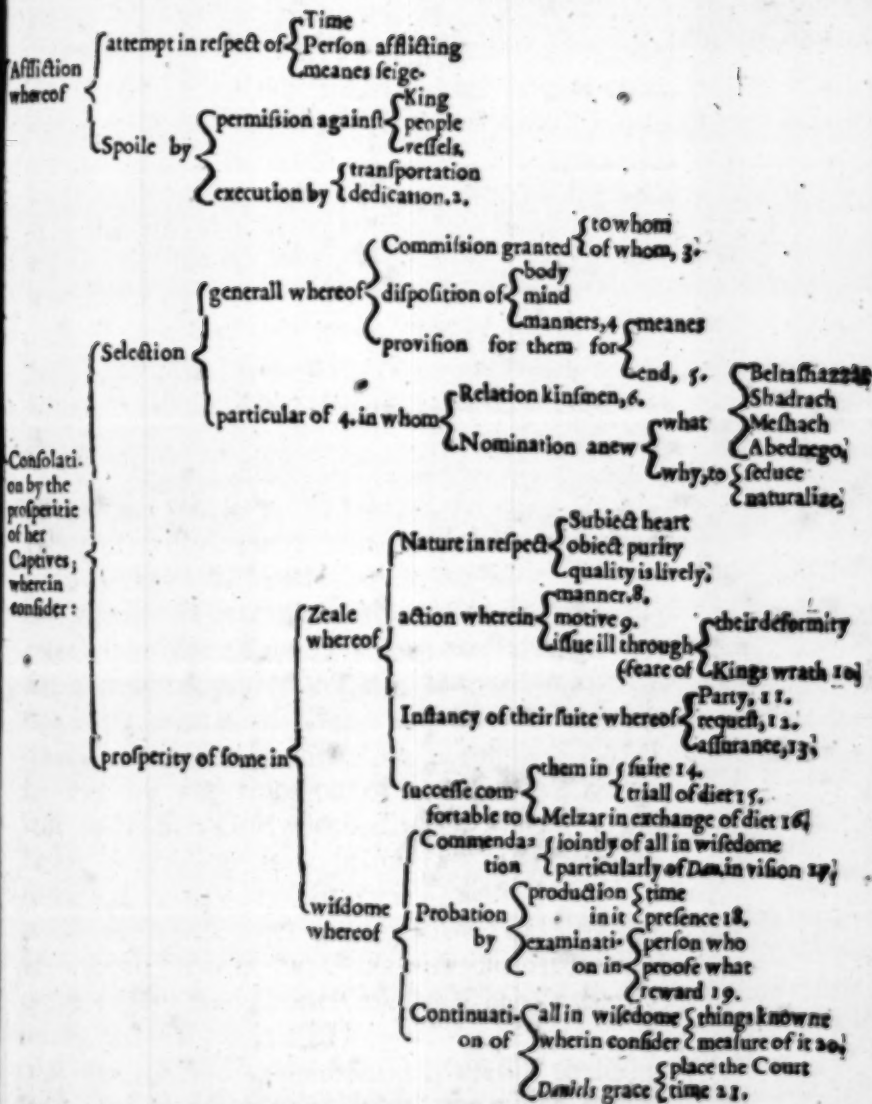
1 It appeares by *Ier.* 25. 1. that the time of this viage, was in the end of the third, and beginning of the fourth yeare of *Ichoiakim*, for his arrivall might be in the third, and yet his seige in the fourth, one day changing the computation of time, Ierusalems seige formerly threatned, is now in Act: For first, by this time *Iosiah* his reformation was forgotten, and the people now apostate from God, *Ier.* 3. 10, 11. Secondly, the former affliction under Egypt (a money matter) wrought no kindly effect in them, *2 King.* 23. 35. so that a heavier Rod is sent them.

Doct. Heavier affliction attend them that are not bertered by lesser Rods, *Eze.* 21. 13.

Ierusalem |

The Paraphrase
1 v. In the end of
the third yeare of
Ichoia-

Analysis.



The first thing I noticed
 was the smell of the sea.
 It was so strong,
 it filled my lungs.
 I had never before
 smelled anything like it.
 It was salty and sweet,
 like a dream.
 I had heard about the sea,
 but now I knew it.
 It was everything I needed.
 I had found home.
 I had found peace.
 I had found life.



1 v. Ierusalem the mother city ever since *Dauids* dayes, and also the footstoole of Gods holinesse, ever since *Salomon* his building of the Temple, yet Ierusalem the Mistresse of the world, the heart of the earth is now surprised.

D. The Lord wil not spare the people, nor place of his holinesse in case of their rebellion; *Psal.* 89. 32.

2 v. The same action of Gods providence which is else where called permissiō is here named a giving over of thē into his hand:

D The Lords permission is not merely passive: 2 *Sam.* 24. 1. for first a simple & perfect act, cannot suffer, which admitting of no cause, is neither furthered nor hindred by any thing out of it selfe, and such is God: Secondly beside permission is a providence: and every providence is active: otherwise there would follow a defect in government: Now in that Gods permission is not well conceived by many honest mindes, Observe wee the senses, and cases, it is used in.

1 For the senses, permission is usefull to distinguish God his active providence, the which in actions morally good, is more intensive; in actions e-

Iehoiakim King over the two Tribes of *Israel*. *Nebuchadnezzar King* over the *Chaldeans*, came with warlike preparation to the siege of *Ierusalem*, the mother City of *Judah*:

2 v. Who by the permission of God, overcame *Iehoiakim* their king, and seized on part of the vessells, from the Temple. The which hee triumphingly carried into *Chaldea*, and into the Temple of his Idols, and in the treasury whereof, hee placed the holy vessells.

will more remissive. The which Remisser action is called permission, being usefull onely, First where God the onely inward and effectually mover of the will, leaveth the will not inclining it to action, as at other times, and in other actions he doth: Secondly where he doth not withstand the successe of such attempts, as often times hee doth, in other evill actions, so that evill purposes succcede yet not without his will and government: Thirdly where hee limits the actions of men, as a good Surgeon gaging the launcer, that it exceed not: the which hee doth not in other good actions:

2 For the Cases, First permission onely taketh place in actions of corrupt nature, where it seemeth harsh to say God acteth: The actions of holy angels and Saints in glory, are never said to be permitted: Secondly, in evils of sinne, which are contrary to Gods holinesse, for however it be used in the mention of afflictions, yet onely of such evils, as by injury or tyranny are inflicted; a lawfull Magistrate condemning, and executing an offender lawfully, is never said to be permitted of God: Thirdly, where the revealed will, doth thwart expressly those actions of men; which yet by his providence, he prospereth evill men in acting, the which hee may doe in judgement to the sinner, as the Adulteresse proving with child to her shame, and punishment: now that wee might not seeme to father the action of those things upon God, which he forbids us, we call it permission: so then to conclude permission may be safely used, where safely explained, wading warily betwixt these deepes, God is neither the actor of sinne, nor idle in government.

Doct.

D. The actions of tyrants are yet limited by the Lord: *Isa. 7. 7.*

D. The goods that are ill got, are fit oblations for an Idoll God, *Iudg. 17. 2, 3, 4.*

D. The gentiles are devoted to the worship of a diety: *Acts 17. 23.*

The Relative which is to be referred to vessells, not the King, who lived yet and never came to Babylon, but died a naturall death, *2 King. 24. 6.* and was in contempt, throwne into a ditch with the buriall of an asse, *Ier. 22. 19.* for his impiety in cutting and burning *Ieremiahs Lamentations, Ier. 36. 30.*

D. The Lord will make wicked men treasurers for his servants, and worship: *Isa. 23. 18.*

3 v. *Nebuchadnezzar* minding the glory of his Court, by these honorable waiters, maketh way for their rayling.

D. Wicked men in satisfying their own lusts, shall contrive the greater comfort of the Church: *Luke 2. 6.*

D. The Lord will raise comforters out of the Ruines of the Church: *Hes. 4. 14.*

D. The practise of great ones in their worshipfull servitours, favours too much of Heathenish pride: *Luk. 17. 7.*

4 v. *Nebuchadnezzar* counts it no fit Complement to have a Comely person and a good wit-
only,

3 v. Which done hee comanded *Ashpenaz* the chiefe chamberlaine, to call out from among the Captives choyce young men Children of the Kings and Nobles of *Indah.*

4 v. Such as were beautifull and comely persons, and of singenuous prompt and witty disposition, such as were likely to make courtiers fit for the ser-
B 4 vice.

onely, and therefore takes order for their education in Arts:

D. Comelinesse of person is a meane ornament without breeding: *Prov. 11. 22.*

D. Education in arts is very requisite for Courtiers: *Act. 7. 22.*

5 v. *Nebuchadnezzar* to make them personable feedeth them with dainty faire, and the best wines, as if beauty and health did consist in diet, and not in the word of Gods blessing: *Deut. 8. 3* but this was a lesson too high for him.

D. Natural men looke no further then outward means. *1 Cor. 2. 14.*

D To omit the provision for our owne Families, is more then Heathenish: *1 Tim. 5. 8.*

They were gentlemen of fine parts, as is before shewed in *4. v.* and yet are to have further breeding.

D Great sufficiency is required of such as are to make Statesmen *1 Sam. 16. 18.*

6 v. We have here an argument against the Apocriphall additions of *Susanna*, Gods spirit is never unlike it selfe, there *Dan.* is fained

vice of so great a King, and such as were capable of the Chaldean learning.

5 v. And that their comelinesse might increase, the King allowed them dainty sayre from his owne table and wine royall, and that for three years, thereby to fit them for attendance on his owne person.

6 v. Amongst whom there were these choyce ones, Daniel, Haniah, Mishael, and Afariah, of the Tribe of Issachar:

7 v. Whom desirous to Naturalize, the sheefe Chamberlaine gave the Chaldean names: Daniel bee called Belte-

fained to bee of the Tribe of Levi, here in the true history he is said to be of the Tribe of Iudah, these 4. kinsmen are eased by their mutuall society.

D. The Lord ever sweetneth the afflictions of his people: *Jer. 24. 5.*

7 v. The Eunuch imposed these

Belteshazzar, Hananiah *bee called Shadrach,* Mishaell *bee called Meshach,* and Azariah *he called Abednego.*

names by the Kings commandement, *5. 12.* so that it seemes to be done purposely: first the Iewes Religion, was more abhorred of the Gentiles, then any other Religion of other Countries, so that the names of these 4. having the names of God, *El* or *Iah*, sounded so harsh in their eares: Secondly, seeing them hopefull gentlemen, they studied how to make them their owne, wherein these new names were a dangerous wile, wherby they made them honorable amongst the Chaldeans, and also possessed them with a conceit of the Kings high esteeme of them; so that were they regardlesse of the Babylonish manners, the charge of unthankfullnesse would bee the heavier: Thirdly, these were shrewd temptations to Apostacy from Religion, and of yeeldance to their Idolatry, these foure names being compounded of the names of the Babylonish Gods. *Daniel* was called the treasurer of *Bel* his secrets: *Hananiah* the Inspiration of *Rach*, or the Sunne; *Mischaell* is called, who is of *Shach*, another Goddesse: and *Azariah* called the Servant of *Nego*, or fire, so that the very thought of their names, did presume they were professed servants of the Gods whose names they bore: Fourthly,

ly, this was not without the Providence of God, who knew how to befoole their Idolatry, by these 4. worthies, and to change the treasurer of *Bell* into a fire to *Bell* by the change of a letter, as in 3. 1.

D. The alteration of names out of pride or pompe is an heathenish vanity; Our Lord schooled his Disciples herein, forbidding them vaine affectation of worldly honours, and to be called *Euergetes*, the which was a Title of honour used among the Syrian and Egyptian Kings: as wee shall see upon the 11 Cap. contrary to which Iniunction is the Custome of the Popes ever since Sergius the second, out of a dislike of his name (which was *Os Porci* or *Hoggs face*) caused himselfe to be called *Sergius*, whence we have so frequent, *Pius, Clemens, Benedictus, Bonifacius*, most fitly (as I suppose) *Per Anisphrasin*, as *mons à mouendo*; so *Pius quasi impius*, &c.

D. New honours are dangerous baits to young Students, 1 Tim. 3. 6.

In the Imposition of their names, they follow the patterne of their former names, which as they contained the names of their God, so shall their new names beare the names of their new Gods, that so they might not mislike the exchange.

D. Idolatry is Religious apathy, *Iudg. 17. 5.*

D. The giving of surnames and nicknames to others is worse then heathenish, 2 King. 24. 17.

8 v. Daniel was principall, but not alone in this action, as in 12. The reason of which scruple of theirs was, first, the danger of Intemperance, such dainties as came from

8 v. But as for the Kings allowance of meat and drinke, Daniel and his fellows refused

from the Kings table were dangerous baits for young students, especially them whose growth so much concerned their brethren. Secondly the danger of Idolatry, it being usuall with the Gentiles to set apart a portion of their meats for their Idols; so that the eating of them (the property not being changed, and being by all esteemed parte of the Kings dinner) had bene a fellowship with them in their Idolatry, 1 Cor. 10. 20.

solved in their hearts not to meddle therewith lest they should bee defiled thereby, for which cause Daniel earnestly intreated the cheife Chamberline that he might bee spared therein.

Thirdly they made no distinction of cleane and uncleane, the which the Iewes are bound to doe; and however they might have omitted uncleane meats, and have eaten the cleane, yet in brothes and mixed meates, it could not be avoyded, and besides by this doubling they had omitted a necessary confession of the faith, which here had bin a great sinne:

And whereas some thinke that Daniel both might and did eate of the meate after ward. I dare not think so, it being no needlesse scruple, but a necessary confession of his religion, and therefore a duty rather to a strong man, rather then a novice.

D. True vertue is seated in the heart, *Act. 11. 23.*

Daniel might have considered, that meats are indifferent, and the Reason of their commandement of inferiour nature, to the preservation of mans life, and much more inferiour to the safety of their brethren, which now as things stood, depended on their grace in Court: yet these or such like thoughts wrought

wrought nothing with him, he was able to discern that now he was called to a confession of the Truth, and religion of God, the Credit whereof had been hereby shaken, had they yeilded to Gentilisme, in any degree: Now the maintenance of Gods religion was more precious then their lives, or the prosperitie of their Brethren in Captivity.

D. A Conscience rightly informed will not for any respect discredit Religion. *Psal.* 73. 14.

D. Things indifferent in nature may become very dangerous to a tender Conscience, *Gal.* 2. 3.

D. Gods Children living in the Court, must abstaine the pollutions of the Court, *Phil.* 4. 22.

Daniel desirous to avoyd pollution, treates with the Eunuch to that purpose.

D. Godly zeale is working, and industrious in honest meanes, *1 Thes.* 1. 3.

9 v. Daniel questionlesse was a person amiable, as in *Cap.* 10. 8. and of faire converse, which must needs procure the love of strangers, yet Daniel ascribeth this respect to a speciall providence.

D. 'Tis of God that strangers doe shew respect unto the servants of God, *Nehe.* 2. 5, 6.

D. An humble heart doth ascribe the praises of al good things to God *Nehe.* 2. 8.

D. Well ordered carriage wil gaine esteeme of Gods enemies, *1 Sa.* 29. 6.

10 v. The Eunuches repulse expresseth

9 v. And though the Lord had moved the heart of the cheife Chamberlaine greatly to respect Daniel.

10 v. Yet did he put off Daniel thus, you know my Master the King hath taken especiall order for your diet, and in case any deformity

preſſeeth a great deale of curteſie, his reſuſall he conceales, only he inſiſts in the reaſon of his danger:

D. Churlish anſwers are diſallowed by the light of nature, *1Sa. 25. 17.*

D. The feare of man taketh men off from the favour of religion, *Iohn 12. 43.*

D. The wiſedome of this world is very provident to ſhunne danger, *Luk. 16. 8.* Evenuch well knew the ſeverity of wiſe governours; over ſuch as might expreſſe the leaſt unfaithfulneſſe, in ſtate matters, the like feare to this ſo poſſeſſed *Pilate*, that againſt the conſcience hee condemneth the Lord of life, for feare of his office.

D. A little unfaithfullneſſe in cauſes of ſtate, is capitall, *Ioh. 19. 12, 13.*

11 v. The cheife Chamberlaine poſtes *Daniel* over to the under officer.

D. It is a favour to winke at others, favouring the Saints under a hard law: *Obedi. 14.*

D. True deſires are impatient of repulſe, in a good cauſe, *Pro. 18. 1.*

12 v. So much onely of the conference is recorded as was effectuell.

D. The Scripture is no compleate hiſtory in matters of fact, *Act. 1. 40.*

formity ſhould appeare in you, above others of your ranke; I feare it will coſt me mine head to the King.

11 v. Notwithſtanding *Daniel* followed his former ſuite with *Mellzar*, the under Officer that had the overſight of their diet.

12 v. I humbly pray thee make triall of thy ſervants onely tenne dayes, and let the waiters give us pulſe-bread and water.

Nothing prevaileth with this motion of experience.

D. Nature cannot inable a man to trust before trial, *Rom. 4. 18.*

Daniel knew, a sensible Argument, the best with a naturall man.

D. Tis a holy wisdom to use such Arguments, as the men we deale withall are most capable of, *Ag. 14. 17, 18.*

Surely it is not without reason that *Daniel* maketh choyce of pulse and water, rather then any other fare. For first, these creatures were lesse subiect to the abuse of Idolatry, came not under the hucksters hand, as other daintyes, so that defilement herein is little to be feared, *Rom. 14. 2.* In the Primative times out of the tendernesse of Conscience, some did eat hearbs fearing the defilement of Idolatrous meats. Secondly, this course fare being fit for mourners, suited best with their afflicted condition, the distresse of the Church is by them preferred to their cheise ioy: Thirdly, the weaker the meanes, the greater was the glory of God, both in respect of the word of his ordinance and blessing, by which man liveth, and not by meats: and also in respect of his tender care over his servants, who should hazard themselves for the witnessse bearing of his Truth, and as the case stood it was requisite the Chaldeans should be convinced of the glorious arme and power of the Lord. Fourthly, hereby the power of true faith was eminently scene, which doth as certaine an extraordinary providence in dangerous strates, so that Gods servants neede never feare such a pressure betweene

two evils, as that they should be forced to adventure on a third to escape, the which life of faith did much comend their religion & faithfulness to Godward.

D. The distresse of Gods Church will cause a godly heart to forbear honest delights, *Psal. 137. 6. vers.*

13 v. Faith is a certaine confidence, of the effect of the thing believed, *Heb. 11. 1.*

Others there were of their countymen who (it seemeth) made no such scruple of the Kings diet.

D. Some there are within the Church little zealous of purity in life. *Ro. 9. 6.*

D. Godly zeale is constant: even where it goeth alone, *Gen. 7. 1.*

D. True faith will quiet the heart, against the fears of ill successe, *Isa. 26. 3.*

14 v. Daniels abstinence from flesh meats is wrested by the Papists, to iustifie their difference of meats and superstitious fasts, but their fasts and Daniels, agree as harpe and harrow.

For first, Daniel did this without any opinion of naturall impurity in the meats themselves, onely he stumbled at the abuse that clave to them through Chaldeans manners. But they hold the meats impure in themselves, at some holy times.

Secondly, Daniel abstained onely where, & while the danger of Idolatry did take place, as yet hee had no house, nor table of his owne, where hee might prevent

13 v. And let our features be compared with the others, who do eate daily the Kings fare, and deale with thy servants as thou shalt see cause.

14 v. Whereupon hee yealed to their motion and made tryall for tenne dayes.

prevent the danger of defilement, afterward he imitated holy *Ioseph*, whose manner was to dresse for himselfe, by himselfe, and for the Egyptians by themselves, *Gen. 43. 32.* but they every where at home and abroad.

Thirdly, *Daniel* did this by the instigation of a miraculous faith, but they by the helish fury of superstition, and direction of divellish doctrine, *Tim. 4. 3.*

Fourthly, *Daniel* abstained from all dainties of sweete meates, and wines as well as flesh, but they abstaining from the courser fare, exceed in fish, sweet meates, and wines, the which nourish sensuality much more then flesh.

Obiect. But here their maine exception is, the curse of the earth for *Adams* sinne, the which after was renewed upon the floud, in both which the fish of the sea are exempted.

Ans. A childish toy of minds destitute of the truth.

For first, that distinction of flesh and fish is contrary to expresse Scripture, *1 Cor. 15. 39.* where fish is expressly called flesh.

Secondly, that speech of cursed bee the earth, respecteth all things contayned in the earth: The which containeth the waters and the fishes in the bosome of it, As in a Cisterne the ascent of the hills emptying a channel to receive them, which formerly covered the face, or superficies of the earth so that it became dry and fit for the habitation of man, *Psal. 104. 6, 7, 8, 9.*

Thirdly, the whole is subject to vanity, and groaveth under the curse of man, so that if fishes be part

of the creation, the curse extendeth to them also,
Rom. 8. 22.

D. Importunity oft prevaileth where equity can
take no place, Luk. 18. 5.

D. Godly zeale is ever victorious in the church
Tim. 3. 11.

D. True faith never faileth of
the accomplishment of the thing be-
lieved, 2 Cor. 10. 20.

D. The fruits of Godly zeale are
ever faire in the end, Heb. 12. 2. with
the 6. & 10.

D. Faire liking doth not consist in
dainty faire, Deut. 8. 3.

The rest of the Iowes that follow-
ed the streame and stumbled nothing
at the Kings dainties are not compa-
rable.

D. Worldly wisdom ever faileth
time-servers in the end, 1 Kin. 12. 22.

16 v. The officer rather favoured
their cause, seeing a way how to sin-
ger something thereby; These
made a messe which in so royal a
court was no small matter.

D. Worldly men will be sure to
serve themselves, in favouring the
Church, 2 King. 10. 16.

We see here what use he made of
their godly zeale, he disliketh not his
Idolatri, but rather takes the advan-
tage of their tendernes of conscience

C

Doth

Lord

The Wicked men are nothing benefited by the example of the Godly, *Isa. 26. 10.*

17 v. D. Be our Capacity with it will, *God is the Author of our learning, Jam. 1. 5.*

D. Gods Church may make a profitable use of the learning of the Gentiles, *Ysa. 1. 12.*

Daniel was the first that made his scripture and was the mouth of the rest, in their suite to the officers of the King, and he accordingly is graced of God.

D. The more Piety and zeale, young students doe expresse, the more will the Lord blesse their studies, *Gal. 1. 14.*

D. The Spirit of Prophecy, is peculiar to some of the Godly onely, *Nam. 16. 3, 5.*

Quest. But here a pertinent question may bee demanded, how Daniel might learne the Chaldean learning, seeing they studied curious Arts, which were utterly unlawfull. *Acts 10. 15.* But for Answer these studies which they used were lawfull; for first, all arts are of God who is the *Alpha*, the first cause of every good thing, the inventer of all Sciences liberall as *Gen. 4. 22.* and Meccanicall as *Gen. 4. 23.* And were therefore lawfull in their proper use rightly applied.

Secondly, the Chaldean learning however abused by the Magicians, who fell to the practise of Astrologie, either to make themselves more gracious with all sorts of men, by doing wondrous and strange

Lord, who indu-
ed them with
skill, in all man-
ner of learning,
especially Dani-
el, who had in-
sight in the in-
terpretation of
dreames an offi-
cer.

strange things, as *Jannes and Jambres* the Enchanters of Egypt, and *Simon the Magician* *Acts 9. 10.* or els to prefer themselves more highly in the Court of Kings, a practise of common use, in Antichristian (I say not Christian) Kingdomes and Courts, yet did it afford many profitable studies, of naturall and morrall Philosophy, wherein Godly men both might, and were conversant, as beside *Moses* and these foure, we have the example of those three wise men, *Mat. 2. 1.*

And lastly, the Lord is said to give them this knowledge, which shewes, they busied themselves in lawfull studies, which the Lord did grace with such an extraordinary blessing. For I suppose, none will say he gave them this knowledge in judgement, in mercy sure it was that they might be worthy Patrones of the faith they professed.

18. v. After some reasonable allowance of time the King himselfe seeth that they be examined.

D. Young students are not to be taken from their studies, untill they have spent some time in Arts, *1 Tim. 3. 6.*

D. 'Tis a worke worthy of the greatest Kings to oversee the Education of youth, *1 Sam. 19. 20.*

19. v. The King himselfe was able to question with and oppose the students and to iudge of their different gifts, which argueth his owne sufficiency in those studies.

18 v. Now when the three years of their education were expired, the cheefe Chamberlaine brought them accordingly into the presence of the King.

19 v. When himselfe conferred particularly with them and found among all the

D. Experience in all learning is very commendable in a King. 1

Kings 4. 33.

D. Great prooffe of sufficiency is required in them that are to deale in businesse of state, 1 *Kings 2. 22.*

20 v. Obseruable it is that these foure worthies did not onely excell their equals, in age, and education, but also the greatest Schollers, and wisest men in all Chaldea, and that many degrees, as the words tenne times doe import.

D. The greatest perfection of wisdom and knowledge is to be found in the Church, *Pro. 1. 2, 3, 4.*

21 v. Daniel continueth gracious in the court of Babilon, all the while the Jewes were in captivity there.

D. Gods providence is ever wakefull for the defence of the Church, *Ier 1. 10.*

2. There is yet a depth to be founded: Why Daniel is said to continue gracious thus long? *An.* first, for that there was no intermission of his grace, as there was of the other three; in the 3. Chap. Secondly, though hee liued after and was also in fauour with *Darius* and *Cyrus*, yet in both their Raiges he was shrewdly lifted up, as in the first yeare of

the other yeaue none comparable to Daniel, Hananiah, Mishael, and Azariah, for which cause they were admitted to the attendance of the Kings owne person.

20 v. Yeas they not onely exceed their Countrymen, but where in soever the King desired satisfaction, they farre surpassed the wisdom of the Magicians, and star-gazing Philosophers of Chaldea.

21 v. And among the rest Daniel continued in the grace of the court of Babilon even until the restoration of the Church.

Darius

Cyrus

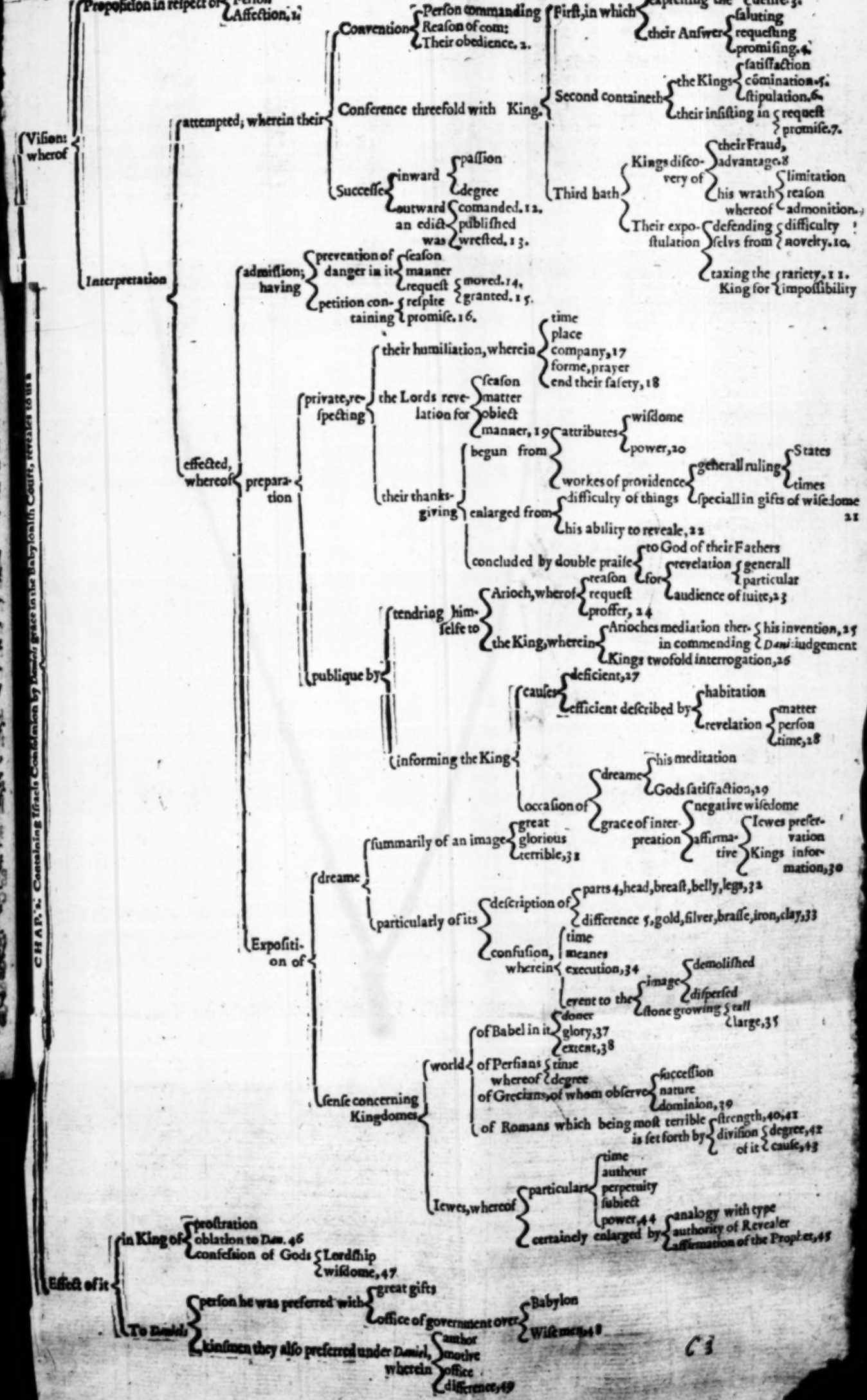
Darius Dan. 6. 4. And in the third | *Cyrus King of*
 year of *Cyrus* he was overborne by *Perſia*
 the Councillors, that were hired to hinder the Buil-
 ding of the Temple, whom he could not withstand;
 and therefore ſet himſelfe to deplore the diſtreſſe of
 the Church, by an extraordinary faſt: *Ezra 4. 5.*
 with *Daniel* the 10. 3. 4.

D. The Saints ſhall no longer be at reſt, then the
 Church may be advanced by them: *Iohn 2. 18.*

CHAP. 2.

THIS Second | *to paſſe, within*
 year, is to bere- | *two yeares, after*
 ferred to *Dani-* | *in the Raigne of*
 el's grace in the | *Nebuchadnez*
 Court; and not | *zar, the ſonne*
Nebuchadnezzars Raigne, for that, | *Nebuchadnez*
 firſt it ſerveth the ſcope of the place, | *zar that a moſt*
 which is to ſhew the Lords proviſi- | *intricate dreame*
 on for his Church, during the Cap- | *which did ſo diſ-*
 tivity, the ſumme whereof being | *quiet him, that*
 concluded in the end of the for- | *for trouble of*
 mer Chapter. He goeth on parti- | *minle hee could*
 cularly to ſhew his further exaltati- | *on not ſleepe.*

Analysis.



in office over the whole Realme, the first occasion whereof fell out within two yeares, after his admission in the Court: Secondly, it suites neither with the second yeare of his Raigne, the which was before the three yeares of *Daniel's* education, *Dan. 1. 5.* were finished, the Captivity beeing in the first yeare of his Raigne, *Ier. 25. 1.* Nor yet with the second yeare of his absolute Monarchie, for *Daniel* was famous for wisdom, before his conquest of *Tirus*: *Eze. 28. 3.* or *Egypt*, the which was the wages of his service against *Tyre*: *Eze. 29. 18, 19.* and 2. besides upon his absolute Monarchie, hee had the dreame of the fourth, the which can be little lesse then 9. yeares, before his death, for one yeare after his dreame, he was spared, and seven yeares a beast, and after restored to his Imperiall dignity, before his death: The which must needs bee in the ninth yeare from his dreame: to which computation the history of his warres doth agree: Sith *Egypt* was subdued, vnder the 27. yeare of *Nebuchadnezzar's* Captivity: *Eze. 29. 17.* The which was buttenne yeares before *Nebuchadnezzar* began his Raigne: So that this vision cannot bee in the second yeare of his Monarchie: for then was he driven from the society of men, as appeareth by this computation.

D. Holy prophets are carefull to record the time of their visions, *Isay 1. 1.*

Hereby to evidence, First, that sweet Harmonie both of the whole, and part of the holy Prophecy, that Gods spirit may in all things appeare like himselfe, the which otherwise would remaine uncertaine: had particular times bene omitted.

Secondly

Secondly, to continue succession of holy Doctrine, had no time beene observed, the succession of the truth had ben doubtfull, but now each age affording new Prophets, and every yeare new visions, it appears holy Doctrine was never wanting, but ever continued in the Church of God.

Thirdly, to perfect the history of the Church concerning her state, either of outward prosperity, or inward growth in grace: either of which are evident by their visions, of every age, directed according to her (then present) state.

Fourthly, to confirme the faith of beleivers in all ages, who seeing different Prophets in severall ages, and remote places, recording the same things, cut out precisely for the same time, without any the least dissent, doe more clearly discern the truth, and authority of that message they had in hand.

It may seeme strange, that *Nebuchadnezzar* a profane Idolater and persecutor of the Church, should have a divine vision, yet (as all Gods works, so) this is done in iudgement.

First, his thoughts were much busied about or concerning the issue of his Kingdome; an honest studie, and profitable knowledge, wherein the Lord finding him imployed, is pleased to make him a conduit of divine Revelation to the Church.

Secondly, this vision would be of greater esteeme amongst the Gentiles, being delivered by him, so Renowned a King, whose perishing glory is here discovered, and is therefore more usefull for their knowledge.

Thirdly, to weare him to a tender respect of the Jewes, for whose sake, he had both the vision, and Interpretation granted unto him, as in the 30. is observed.

Fourthly, to comfort the distressed Jewes, with the Ringleader of their bondage and losse of dominion. He made the Trumpeter of their Trophy over all their oppressors.

D. The Lord can make the worst men, Instruments of comfort to the Church: Num. 24. 17. he is said to dreame dreames, to shew the Intimacy of it, which appeares by his disquiet.

D. To lie under doubts is a restless and unquiet state: Mic. 2. 3.

These foure sorts of wise men professed the study of Philosophy but most of them corruptly: some exercised curious Arts, some studied naturall Philosophy, some undertooke to Calculate mens nativities, and the successe of warres, and others (being in the nature of Priests) divined from the Entralls of beasts, of all these sorts some were ever honorable in the Court of Kings, and some have affected the Kingdome it selfe.

D. It is requisite that Kings have alwayes some learned about them, 2 Sam. 7. 2. these forecrers undertaking all knowledge, and resolution of all doubts are thus insnared.

Y. I find

D.

2 v. Whereupon he assembled the Magicians, the Stargazers, the Sorcerers, and Chaldean Diviners, that of the he might understand the meaning of his dreame, who accordingly did present themselves before the King.

3 v. To whom the King saith, I find much vexation

D. The practise of unlawfull Arts will insnare the professors thereof, *Exod. 9. 11.*

3 v. The Kings spirit was perplexed, & he wisely revealeth his griefe.

D. 'Tis requisite the troubled heart doe not smother doubts, *1 am. 3. 16.*

The King desireth resolution, and accordingly useth all industry to gaine knowledge.

D. Such as are troubled at their Ignorance, will strive after knowledge: *Acts 2. 33.*

4 v. D. 'Tis auncient to handle holy things in the mother tongue: *1 Cor. 14. 19.*

Divers passages hereafter handled are written in the Chalde tongue, for the edification of the natives in the knowledge of God.

D. The Scripture is so penned as may best serve for edification: *2 Tim. 3. 17.*

D. Eternall life is desirable to divine nature: *Num. 23. 10.*

D. The sight of nature hath taught the immortality of the soule: *Dan. 6. 6.*

These fellowes are large in promises, whereas Daniel ten times witnesseth the best of them understandeth nothing of himselfe, but attributes

asion about a dream: the passages whereof I have utterly forgotten.

2 v. To which the Chaldei diviners answered in the Chalde tongue, we wish thee all happiness O King: shew to us thy servants the particulars of thy dream, and wee doubt not to declare the meaning forthwith.

3 v. Upon that the King replied, I cannot relate the dreame I have now forgotten, yet doe I require you to make knowne to mee, both the dreame and the meaning, otherwise you shall be for ever perished.

butes the revelation of secrets to God alone as in 28.

D. It is a note of Imposter to undertake more then by honest hearts can be performed, *Acts 8.9:*

Daniel is not called with the rest, though hee was Provost of their Colledge, which howsoever it was through their neglect of his worth, yet not without a speciall hand of God, that he might be accounted no companion with Sorcerers, and also that his wisdom might more eminently appear upon their fayling.

D. The Lord will then employ his Servants, when his graces may most shine forth: *Iohn 11.6.*

3 v. The King first satisfieth their demand, with reason that he had forgotten his dreame which was an indifferent Plea.

D. The troubled heart maketh men impatient of any overture: *Pro. 18.14.*

D. Practisers of uniuert flatteries, often meet uniuert frownes: *2 Sam. 17.14:*

6 v. Nebuchadnezzar not onely threatneth them capitally, but also promifeth large rewards and honors to their service herein:

D. 'Tis honorable to honour great learning with great rewards: *Gen. 41.39,40:*

D. A troubled heart will give any thing for resolution:

peere meale, and
your houses pul-
led downe and
made a dunghill.

6 v. It is
eafe you tell me
both my dreame
& the meaning
of it I will great-
ly enrich, and
also promote you
to great honour,
Therefore put
mee not off with
delayer.

7 v. Upon that
they replied that
in case the King
would relate his
dreame they
would interpret
the sense unto
him.

lution: *DAN. 5. 7.*

D. Great mens favours are purchased with great danger, *2 Sam. 18. 13.*

7 v. These Chaldeans are so befooled that they insist in their former Answer, notwithstanding the ill successe of it before.

D. Men besotted will neither doe well, nor give good Answers. *Pro. 13. 28.*

D. It is dangerous to affront great men, though in a iust cause, *Eccles. 10. 4.*

8 v. The King discerneth their subtilty in begging time, the which was a straine of their policy, to save the credit of their Ignorance: for first, Time might take off the Kings edge, and make him more mindles of the cause, and so remisse in examining account. Secondly, Time might shift themselves out, either by mediation of friends, or relinquishing their places; or Thirdly, time might occasion some new accident of the Kings death, or imployment in warre, so that he should minde greater matters.

8 v. *The King burst out in displeasure, I see now you doe but trifle out the time with me, so excuse your Ignorance by my forgetfulness of my dreame.*

D. Politicians are able to sound the depth one of another, *DAN. 11. 27.*

D. It is usuall that time doth coole the rage of hasty men, *1 Sam. 25. 33.*

The King is very stiffe with them, whereas hee yeeldeth to *Daniel* time, at the first motion 16. First it seemeth he was acquainted with their impostures, they had gulled him before: Secondly, this stiffe

to them and tractablenesse to *Daniel*, were of God for the effecting his purpose.

D. Wise men use to suspect such as are knowne to be deceivers: *Iohn 2. 24.*

9 v. D. Kings are loath to alter their decrees though unadvised, 2 *Sam. 19. 29.*

D. The councell of Seducers are lying and corrupt words, 1 *King 22. 6.*

The King cōvinceth them of their knavery in deluding him with some false glosse, which for the present could not be refuted, though tract of time might discover their impostures, but before that time a new face of things might fall out, as wee say much falleth out betwixt cup, and lip: This their cousenage hee beates upon them.

D. Offenders are to be convinced of their crime before punishment *Iohn 7. 51.*

The King knew that the Art that could infallibly interpret a dreame, must needs be divine, and to a mind supernaturally enlightened, the knowledge of the dreame was easy, and therefore resolveth on this triall of them, who all this while had vaunted themselves to bee the great power of God,

9 v. Now when if you delay to reveale my dreame, know I am resolved to execute my former decree, for I see you doe but glose with me with false promises to leave me in hand, until some alteration fall out that may secure you, so that unless you discover my dreame, I shall conclude you are unable to interpret it were it told you.

10 v. Then spake the Chaldean diviners to the standers by in the Kings hearing, it is strange

Doct.

D. Gods Oracles are as easie for invention, as interpretation, v. 28.

10. v. The Kings stiffness doth daunt their impudencie, that they dare not treat with him any further, but turne to the Nobles that were present, as appeares; they spake before the King, not to him; and besides, they spake in a Third person, the King, not thou O King, they which they doe, for that great mens reproofes must rather be intimated then expressed: And also it may bee that some of the Nobles might be moved from the equitie of the cause, to intercede for them.

D. Nature teacheth men to plead hard for their lives. *Iob 2. 4.*

D. None living are able to reveale the things of God. *Revel. 5. 3.*

D. 'Tis an uniuert thing to command things impossible *Mat. 19. 10.*

D. 11. v. A man may ingeniously confesse his weaknesse, without speciall grace. *1 Sam. 24. 17.*

D. Nature is blind in the vanity of the Deitie. *Rom. 1. 20. 21.*

D. The habitation of Gods glory is not on earth. *1/4. 63. 16.*

D. The Communion which the Saints have in this life, is a Paradox to a naturall man. *1 Cor. 2. 9.*

D. 12 v. A cutting answer doth some time marre a good cause. *Prov. 15. 1.*

10. v. Then spake the Caldean diviners to the standers by, in the Kings hearing, it is strange his highnesse should demaunde this, which none breathing can resolute. And if all Records were searched, it will appeare, that no King, or Governour, did ever requyre such a thing of any wise-man whatsover.

11 v. Yea, the Kings command is impossible, to mortall men, only the Gods inhabiting in the heavens, are sufficient hereto.

12 v. Which the King hearing was so enraged, that hee commanded straitly that the wise-men of Ba-

D: The rage of the wicked is ever mischeivous: *Prov. 22: 24: 25:*

Onely some of the wise-men are called to counsell, yet all of them are to be destroyed, (poore innocents) for others fault.

D: Pride and Passion, doe carry men one to greivous oppressions: *3, 19:*

D: The losse of all the wise-men might have been prejudiciall to the State, both in respect of Government and Religion:

D: Hasty-men in their rage, doe worke their owne woe: *1, Sam: 20: 33:*

13 v. The Kings heat was such, that none of the Nobles durst mediate:

D: Violent men deprive themselves of wholsome counsell, *Prov: 28: 17:*

D: Authors of wicked Decrees, have wicked actions ever ready, *1, Sam: 22, 18:*

D: Wicked decrees are wrested to the butchery of the Saints: *6. 14. 15.*

14 v. This Decree no question draue Daniel to prayer, yet that was not enough, but honest meanes were requisite to avoyd danger:

D: In case of danger, honest meanes

Babylon should all bee slain.

13 v. The which decree was soone published, and among others Daniel and his three fellows were sought for to bee slain by vertue of this Ed: *Ed: 4.*

14 v. Which to prevent Daniel resorted to Arioch the Lefe-tennant of the guard, who was deputed from Court to put to death the wise men of Babylon, whom with great wisdom hee saved.

15 v. Saying to him what is the reason of this so hasty decree, wherein when Arioch was

curiously

meanes are vſefull as well as prayer, *Acts 27, 31.*

D. Strangers to God are to bee *curtously instructed* with in great wiſedome, *Coloſ. 3, 12.*

4. 1. Had *Daniel* gone firſt to the King, execution might have gone on againſt his friends, in the Interim, ſo that hee goeth to *Ariach* firſt.

D. Of things to be done it is a great part of Godly wiſedome, to determine whether is firſt to be done, *2 King 4, 29.*

D. The time of imminent perill, is the Lords time of deliverance, *Exod 14, 9, 14.*

15 v. *Daniel* knew not the cauſe of the decree, yet is adiudged to die and the executioner at hand, ſo prepoſterous was the courſe.

D. It is a moſt iniurious thing to condemne a man without his liberty of defence, *Acts 5, 16.*

The Captaine had power to have ſlaue *Daniel*, but he doth not onely reſpite him, but alſo inſtruct him of the true occaſion of the decree.

D. Affability and Curteſie is a ſweete ornament of men in place, *2 Sam. 13, 5, 6.*

16 v. *Daniel* ſtayeth not when he heard the cauſe, his delay had bin an abuſe of the Captaines love, who had reſpited him againſt the charge he had in comiſſion from the King, and alſo his delay, might have giuen an aduerſary ſome occaſion of complaint, both of his ſaucineſſe in attempting to ſtay the execution of the decree and of the Leifetennants remiſſeſſe

16 v. He had ſted into the preſence chamber, and deſired of the King a liſtle reſpite promiſing thereupon to declare unto the King his full demand concerning

remisnesse in looking of him and his fellowes.

D. Delays are dangerous in matters of waight, 1 King: 1. 11, 12, 14.

D. Even furious men being fairely dealt with are tractable, Iudg: 8. 2, 3.

17 v. Such as lose houses or homes for God shall not want a comfortable provision, Acts 28. 30.

It seemes Daniel sent for these three to his house, for first the relation of it to every one severally, might have protracted time needlessly, which had not beene safe, where time was so precious: and Secondly, it was requisite they should pray together, both to quicken the affection of prayer each in other, as Iron sharpeneth Iron, so doth a mans face his friend, and also to strengthen their petition by the vnion of their soure desires of the same thing, a cord not easily broke, by a God so rich in goodnes.

D. In times of distresse Gods children ought to pray together, Acts 12. 5.

18 v. D. Prayer is the onely way to obtayne mercy at the hand of God, Eze: 36. 37.

D. Whatsoever we receive of God it is of his meere mercy, 9. 18.

ning the meaning of his dream.

17 v. Th which being granted, he turned forth with to his own house, and in parted the matter to his three companions, Hananiah, Mishael, and Azariah.

18 v. Admiring that all of them should pray earnestly to God that of his mercy hee would reueale to them this secret, thus so they were sayred with then the wisemen of Babylon, they might of cape death.

D. When we make mention of God, we should
alwayes use Titles of honour, *Psal: 90.1.*

D. Temporall things, as life, may bee prayed for
with great earnestnesse *Mat: 6.11.*

This duty of prayer being of greatest consequence
observe these rules.

First, as things are tendered us in the promise, so are
we allowed both to beleive them, and pray for them,
and no otherwise, seeing the word of promise is the
groundwork and foundation in prayer.

Secondly, necessities for the present condition
any of the godly are in, whether things spirituall
or temporall, are tendered us by an absolute promise
(I will never faile thee) are to be prayed for abso-
lutely, sith the Lord will never give over his ser-
vants to unsupportable tryalls, *1 Cor: 10.13.*

Thirdly, Accessories tending rather to the joy-
ous and more comfortable condition of our particu-
lar state, being tendered conditionally whether
things spirituall or temporall: are to be beleived so
far as they shal be good for us, and to be prayed for
with subiection to, and limitation of Gods will
Nab: 26.19.

Fourthly, it is not necessary that this limitation
(if God will) be ever exprest in prayer in so ma-
ny words: Our ever good God knowes the voyce
of his owne spirit, which sometime utter strong
cries without any voyce at all, provided alwayes
that it be not forgotten in our prayers, I suppose e-
very petition need not to bee so qualified, the
Apostle speaking of his journey to Rome, twice o-
mittest the limitation of Gods will, yet mentioneth

it the third time, *Rom: 13. 24, 28, 32.*

It seemes some of the wise men perished in this rage, *Daniels* respite respected onely himselfe and his kinsmen, there is especiall reason it should proceed against some: For first, there were some that were enemies to *Daniel* opposing his grace in Court, for which cause they excluded him from their company, when they were first called, of such back-friends there was a good house riddance, and beside secondly, Gods wakefull providence over the Iews was seene here in, who were safe from the reach of their persecutors, that sought to bring them under the intent of the edict, and the edge of it turned against their adversaries, according to that, *The wicked shall be a ranfome for the righteous, Prov: 21. 18.*

D. The Lord knoweth how to remove the wicked, and to preferre the Saints, *2 Pet. 2. 9.*

19 v. D. The earnest suites of the godly are ever successfull, *9. 21.*

This secret was revealed to *Daniel* rather then any of the rest, for first, hee had travailed most in the cause, both with the Captayne of the guard, as also with the King himselfe, and was therefore most worthy respect: Secondly, hee was specially intended grace in the court being to continue longer, and in same great esteeme then any of the rest: And lastly hee onely was a prophet divinely inspired, and therefore the fittest to whom the

Lord

19 v. And according to the desire the Lord revealed to *Daniel* in a night vision, in thankfulness for which miracle, *Daniel magnified the God of heaven*

20 v. Saying let all things praise the Lord for

Lord should reveale himselfe *for his unspeak-
able goodnesse*
It hath bin the Lords manner to reveale himselfe to his Prophets in *for hee is infi-
nitely wise and
powerfull.*
visions by night, Num. 12. 6.

D. A godly heart is as ready to praise God as to pray unto him, Psal. 103. 1.
20 v. Concerning Daniels blessing of God, observe we these different blessings.

First, God is said to blesse man by the communication of his goodnesse to him, how being the cheife good, true happinesse consists in the fruition of him, Gen. 12. 2.

Secondly, man is said to blesse man, either first, ministerially as bearing the person of God: Thus a King blesseth his people, a Parent his children, a Minister his flocke, each of which by Gods ordinance hath a blessing for his inferiour, Num. 6. 23. to the 27. or secondly, mediatively by praying for, or heartily wishing blessednesse to others, and this is a mutuall duty of all the godly, Psal. 129. 8. 500

Thirdly, man blesseth God while out of an high admiration of the Lords surpassing worthinesse, hee ascribeth to God: the praise and glory of his owne workes. The Lord that is infinite in all perfections, can neither receive any increase of blessednesse, nor admit of any the least diminishing thereof, our glorifying him, is onely by celebration of his excellent glory: Psal. 103. 22. 104. 34. 115. 1. 135. 3.

D. The praise of all excellency is to be given to Gods Honour.

D. Whatsoever excellency is in God, is in him forever. Mal. 3. 6.

The holy man not onely conatives, but veters the Reasons of his praises.

D: The true worshippers of God, must give him a Reasonable service: *Rom: 12: 1.*

That speech of our Lord concerning the *Samaritans*, ye worship ye know not what, is true of Antichrists vassalls, that worship after the Beast; seeing their whole doctrine, overthroweth the study of that divine equitie: whereon every worshipper should ground his practise, as first generall knowledge: that the Church hath reason for what she doth, to whole practise they adhere; with an implicit Faith, this they say is sufficient to salvation; though they particular grounds be unknowne: And againe. Secondly, Ignorance is the Mother of Devotion; and the more Ignorant, the more zealous, he should seeme lost labour then, to study the grounds of Religion to adverse to devotion.

All perfections of wisdom and strength are in God: *Rom: 16, 27*

The holy Prophet directeth his praises; according to the particulars of the Dream revealed: He sheweth times and seasons; in turning the state of the leaves; He pulgeth downe the fortifications; he appeareth in the foot mettalls of the Image, he giveth wisdom as is seen by this experience.

D: In our praises, there must be an imitation of Gods works.

Psal: 103: 32

and

and

D. The alterations that fall out in the Church are of the Lord: *Amos* 3: 6:

D. The Lord pulleth downe, and raiseth vp the Kings of the earth, as seemeth him good. *Prov*: 8. 15.

D All wildome and knowledge is derived from God: *Iam*: 1. 5, 17.

22 v: D The Lord is able to resolve the most intricate things: v: 28.

D. Such things as are hidden from vs, are manifest with God: *Heb*: 4: 12.

D. All perspicuity of truth abideth ever with the Lord, 1 *Ioh*: 17.

23. v. A thankfull heart, will redouble the praises of God, *Psa*. 136.

The Lord is stiled the God of my fathers, for that this mercy in the audience of their prayer, was a branch of that promise the which was made to *Abraham*, and the Fathers; and also to shew, that the Religion they professed was the true faith, being received from their forefathers in a continuall succession in the ancient faith.

D. An holy heart will acknowledge all sufficiency to flow from God, 1 *Cor*. 15. 20.

D. Successe in prayer is a speciall cause

D 3

cause

all knowledge & wisdom.

V: 22. Its he alone that revealeth the most profound & intricate things, and whatsoever is unknowne to others is manifest to him with whom the clearest evidence of Truth abideth.

23 v. Wherefore, O thou the God of my Fathers, I returne all praise and thanksgiving to thy holines, who hast indued thy servant with wisdom and ability, to conceive both the dreame and the interpretation about which wee prayed earnestly unto thee.

24 v. And for

cause of thanksgiving to God, *Psal.* 55. 12.

The dreame was revealed to *Daniel* onely, yet he associateth with him the other three, for whose sake, and at whose prayer, as well as his, it was revealed.

D. An humble heart will yeeld due respect to others of inferiour gifts, *1 Cor.* 9. 22.

24 v. *D.* Gods Prophets doe readily reveale his message, *Isay* 21. 10.

We have *Daniel* interceding for the wisemen who yet were his enemies.

First, out of Conscience of God, who requires us to returne good for evill, and to shew mercy to the beast of our Adversary, fallen under his burthen, much more to his person under this Tyranny.

Secondly, their Censure was uniuert, and a lamentable spectacle was it to behold so much innocent blood to be spilt, both which to reverse every one was bound so farre as it might bee done by honest meanes, and in a iust calling.

Thirdly to gaine them to more reverent esteeme of him, to whom they were all beholding both for lives and families.

D. Gods Servants must doe the good they can to their very enemies, *Rom.* 12. 20.

In the 16. verse, *Daniel* goeth in of himselfe to intercede for his brethren, but here desires to bee carried in by another. The reason is at hand, That was

forthwith *Daniel* resorted to *Arioch* who had Commission to destroy the wise men, whom he requested to spare the execution a while, and withall to bring into the Kings presence himself that so he might Interpret his dreame.

an act of zeale for others safety; wherein none durst be seene; In this, his forwardnesse might have made him a Trumpeter of his owne praise: and secondly, further he was beholding to *Arioch* for his respite, whom he will now gratifie, by ministring this occasion of the Kings thanks.

D. True zeale however forward in the Churches cause, is backward in his owne praise: *verse 30.*

v 25: D. Man by nature is forward to gratifie great men, 1 Kings 2: 16, 18.

Arioch said he found him, but it was not, till *Daniell* offered him service.

D. Its the manner of Courtiours to put themselves forth to the uttermost. 2 Sam. 15. 4.

Daniel is stiled but one of the Captives, yet his worth deserved better respect.

D. Even despisers of the Saints doe reverence their message as divine, 2 King: 1. 9, 11, 13.

D. The Saints of the rarest parts are yet despised of the world, 1 Cor. 4. 9.

26 v. The King questions the ability of *Daniel*, which hee did not of the wisemen, he is suspicious of his youth, confident in their gravity.

D. Worldly men thinke meanely of the true prophets of God, 2 King. 4. 11, 12.

D 4

The

25 v. The which *Arioch* did with all readines, saying, I have inquired O King, and found one of the Captives of *ludah*, who is here ready to make knowne both the dreame, and the Interpretation thereof.

26 v. Vpon which the King turning himself to *Daniel* surnamed *Belteshazzar*, is there such depth of Iudgement in these yeares, as so relate my dreame

The King had not forgotten his old griefe after he had slept upon his former thoughts, hee is yet as unresolved and inquires after both.

D. Inward disquiet is not easily, nor suddenly removed, *Isa. 38. 15.*

17 v. Daniel shewes him, first, that his advice with wizards was in vaine, seeing causes of this nature, are to deepe for the reach either of men or Daniel, possible onely by divine inspiration, whereto they were strangers.

D. Troubled hearts must bee beaten off from using unlawfull meanes to purchase comfort, *2 King. 1. 3.*

D. The things of God passe the reach of all created wisdom, *1 Cor. 2. 11.*

28 v. D. Holy men doe ever carry a tender respect to Gods glory, *Ezra 8. 22.*

D. The revelation of secrets is peculiar to the God of heaven, *Reve. 1. 1.*

D. Information is a common gift bestowed upon wicked men, *1 Cor. 8. 1.*

The latter dayes according to the phrase of the Prophets, signifieth the declining ages of the world, and is vsually brought, to set forth the time, from our Lord his life, and death, to the end of the world

dreams, and the meaning also.

27 v. Where so Daniel replied, the Kings secret is of that Intricacy, that none of the wise men of Babylon of what order soever are able to reveale it.

28 v. But there is a God above whose only is the power of revelation, who informeth thee O King what is to befall the Church from this time even to the latter dayes of the world by this dreams: the which I here relate in order as thou sawest it.

Acts:

Acts 2, 17: sometime 1 for the first part of that time,
as Gen. 49: vers: 1 with vers: 10. Old *Jacob* instructing
 his sonnes, what was to befall them in the last dayes,
 determines his Prophecie with the coming of *Shiloh*
 the *Jewes* spoyled of their Kingdome, and the cal-
 ling of the *Gentiles* to Christ, as verse 10.

Secondly, sometime for the middle time thereof,
 which the Apostle designes to the Apostacie of An-
 tichrist, *1 Tim.* 4: 1, 2, 3. The speciall degrees wherof,
 are eminent in the world, from the first 600 years,
 and have pestered the Church this 1000 years.

Thirdly, sometimes it is taken for the uttermost
 limits of that time: *2 Tim.* 3: 1, 2, 3, 4, 5. where pro-
 phecy of inborne enemyes in and to the Church,
 he defines their rage to the last times, the which last
 times, are after limited to the time wherein their rage
 shall be cut short, and they proceed no farther: v: 9.
 Now if we apply this, either to Antichrist, or to the
Turke, to both of whom it doth fully agree, the Time
 when either of them shall be so revealed; as to pro-
 ceede no farther, must needs be in a more speciall,
 and strict sence, the latter dayes, suitable to which, the
 last dayes is used in the prophets, and not otherwise
 that I know of: To this some object, that *Nebuchad-
 nezzar* thought little of any thing so long to come,
 and according to his thoughts, so was his Dreame
 framed, v: 29. To whom it may be answered; 'Tis true,
 his thoughts might bee an occasion of his Dreame,
 and yet his Dreame cut out of a larger size then his
 thoughts, in as much as Gods Spirit is of larger ca-
 pacity then mans. so wee reade of holy *Daniel* pray-
 ing in the 9: Chapter, concerning the returne from
 captivity

captivity; whose thoughts, how ever they extended not beyond the present distresse, yet is answered for 70 weekes of yeares beyond; even concerning the *Messiah* his incarnation and death, and the desolation of *Ierusalem*, with the cause, the crucifying of our *Lord*, the enemyes who, and the degree how great: God, his thoughts are not our thoughts, nor his wayes ours, of a farre higher straine, but why, you will say is the extent mentioned and not the beginning. The Reason is, it was easie to be knowne, sith *Babell* is interpreted the head of golde, as in verse 38, but the end was more especially to be designed, least the determining of the time, with the coming of the *Messiah* in the flesh, should destroy the speciall scope of the vision, which is the *Jewes* triumph over the metalls.

D: The dayes of Christ are the last dayes: *Joel* 2, 2.

29: v: D: A Kingdome occasioneth many disquieting thoughts: *Dan* 6, 18.

D: Wise Governours have their minds busied, about affaires of state:

D: The Lord rewards honest studies, beyond our expectation: *Dan*, 9, 24:

30: v: D: No excellency in man can prevent Gods grace: *Phil*: 2: 13.

D: The Lord doth not preferre one godly man to another for excellency of gifts: *G* 41, 2: 6.

29 v. Know
therefore that
whereas thou
wast troubled
in minde, and
hadst many
mishings what
should become
of thy kingdome
hereafter, so now
wise God doth
teach thee what
shall fall out
for a long while.

30 v. But as

Doct.

fu

D. Its a note of a godly heart, to preferre to his owne, the prosperity of the Church: *Rom:9: 1.*

The King must bee taught what his thoughts were, first, to possesse him with the vanity of his Idol worship, all his Gods could not determine his doubts, nor so assist their Priests and worshippers, as that they might explaine the Kings Dreame, but yet the true God discovers to him, by a very boy to them. Secondly, the Lord would have Kings to know, that he understands their thoughts, and is able to open them in order before them, though they have forgotten them long since.

D: The Lord would have us mind, that hee sees our thoughts: *Dan:5: 23*

v: 31. The Kingdomes of the world, are all compacted into one Image, for that they are all members of one Kingdome: The Prince of darkenesse ruling in, and moving of them all as one body. 2 Also they all continue a Succession of that Lordship, which the first of them did winne from the Jewes, in whose title they hold the Monarchy of the world, how ever the Territories, in regard of the skirts & borders might be different, yet they all spoyled one another

for mee doe not thinke that this secret thing was made knowne to mee for any wisdom that is in mee above other men but for the distressed Jewes sake, who doe now declare thy dreame, & also in mercy to thee that thou mightest be resolved of thy carefull thoughts.

31 v. Thou O King discernedst the Image of a man of an exceeding greatness, large, and tall, and bright shining, the which standing close to thy bed seemed very terrible unto thee.

32 v. This Image was unlike

another of imperiall Regiment, and never did two Monarches raigne together; Thirdly, and lastly, they all sympathize in their affection to the Jewes, all hard mettalls, all of unbridled rage against the people of God, as if they had but one heart.

D. Bad causes, vnite wicked men as in one body, *Luke 23, 1.*

D. Evill men are terrified at their owne thoughts: *Prov: 28: 1.*

D. The Kings of the world have beene terrible to the Church in all ages, as Chapter 7: v: 7:

32 v. The Kingdomes of the world in his thoughts, are glistring and precious things.

D. Worldly things are precious in the eyes of worldly men: *Math: 4: 8.*

D. The best things of the world the elder the more base: *Heb: 1: 11,*

33 v. What ever the higher metals were, the secte are but earthly.

D. The best things of the world, stand vpon an earthly foundation: *Isa: 40: 6:*

34. vers: There is some great time twixt the Image erected, & the stone hewed out, intended by his looking Till: so thar there was a while and interim, twixt these Events:

D. The Monarchies were to continue

like it selfe in beauty, the head beeing of gold, the breasts and armes of silver, the belly and sides of brass.

33 v. His thighes and legs of Iron, his feet and toes of iron and clay mixed.

34 v. And after a long season thou discernest a despised people, raised up by the immediate hand of God who setting the Image upon his foote, composed of Iron and clay, did subdivide into peeces before it.

35 v. So that all these four metall's were beateen so dust, and like chaffe.

tinue a long while Chapter 10, 11

The stone is interpreted a kingdom possessed by Daniels people, as in the 44, 45 : verses, and the cutting out without hands, is interpreted to be the Lords raising up, so that wee need not contend about it.

D. The Lord bringeth the greatest things out of the meaneſt beginnings, 1 Sam: 2. 8.

35 v. Those glorious Kingdomes are soone cut downe: the stone doth not finite every mettall, onely the miry clay, yet all falleth with ruine irrecoverable.

D. All the powers of the world are but a knock, soone gone, Psalm: 129.

D. All the powers of the wicked are as chaffe before the winde, Psalm: 124.

The Kingdome of the Iewes is resembled to a stone, first as being dispised & troden under foot of the beasts of the world: Secondly, for that they were a stable foundation, and the Kingdome composed by them; a mountain of firme stone impregnable, they were a stone to avill in pieces the nations that held them in bondage; for which cause the Iewes were called a burthenſome ſtone to

chaffe driven by strong windes, so perished the glorious Image, and upon this conquest, that dispised people grow to bee a mighty state, spreading their dominions over the whole earth.

36 v. Thus thy dreame is dispatched, in like manner wee will interpret it to thee O King.

37 v. Thou O King art a greate Monarchie overruling other inferiour kings, the which the God of Heaven hath bestowed upon thee with large Command, warlike strength and great glory.

38 v. So that there

the

there

the nations, *Zach. 12. 3.*

D. Such as are rayled by the Lord
shall prosper exceedingly, *Isa. 13. 3, 7*

36 v. Daniel alone relates the dreame
& yet he speakes in the plural num-
ber (*We*) stil bearing the king in hand
that hee did it in the person of the
Church, for whose sake was this
dreame both related and interpre-
ted.

D. Godly men are very sparing
of their owne prayses, *2 Cor: 12. 5.*

D. Holy men doe not undertake
more then they are able to performe
Isa. 6. 38.

37 v. D. Wicked men or Ty-
rants may grow great in the world,
Cap. 11. 34. v.

D. All the power and dominion
of the greatest Kings are of the Lord
Rom: 13. 1.

38 v. D. Even Tyrants are to be
obeyed by all the children of men,
Rom. 13. 2.

D. Kings have commande not on-
ly over mens persons, but goods and
cattells, *1 Sam. 8. 17.*

Nebuchadnezzar is called the head of gold wherein
the whole Kingdom of Babylonians intended by
this head of gold, as is evident. For first, this se-
cond Kingdom is called another Kingdom, which
being a Relative speech must needs imply a first:

there is no part
in the world if
inhabited, nei-
ther by man or
beast, nor foule
of the ayre but
is subject to thy
dominion: This
thy Kingdom
is this head of
gold.

39 v. And
upon the fall of
thy Kingdom,
as other King-
dome shall arise
yet more base of
dispossession, and
also upon the fall
of it, there shall
an other third
kingdome stand
up of viler dis-
possession then the
former which
shall conquer all
the world.

Secondly

Secondly, the Persian Monarchie began not after his death, but after *Beltasber* his grandchild was slayne, who being the next mettall must stand up immediately upon the fall of the golden head: Thirdly, the foure mettalls intend so many states and not persons, otherwise the Iewes oppression could not bee continued to the latter dayes, fith foure persons could but have continued till foure ages, and no more. Now if any demand a reason of this speech, *Nebuchadnezzar* for Babylon. The reason is at hand, There were divers great conquerours, Kings of Assyria before, but the history of the Churches oppression, began from none of them but him onely, who first tooke the Kingdome from the Iewes. O what wisdom doth the Lord couch in a little! The history of the Image for end, is expressly limited to the latter dayes, but the beginning is uncertaine save onely in this terme which defines Babylon this head in *Nebuchadnezzars* dayes, and neither sooner or later.

39 v. The Persian Monarchie is here intended, by the silver armes and breasts the two armes of *Media* and *Persia*, being vnited in the breast of one State or Kingdome, *Cyrus* King of *Persia*, marrying the daughter of *Darius*, thereby doubling his Title, *Darius* being his uncle before; by which the Kingdomes were vnited into one. The Persian State is said to be inferiour to *Babell*, not in strength, wherein it could not be inferiour, there being an addition of *Med-Persian* to *Babylon*, Chap. 5, 31: nor in extent of Dominion, for *Ahasuerus* being *Darius Hystaspis* ruled 127 Provinces, from *India*

dia, even to *Ethiopia*, which *Babell* never wrought by much: No, *Daniels* thoughts were of an higher straine: but inferiour of disposition towards the *Iewes*. The *Tiranny* of *Babell*, afforded golden dayes, liberty was then allowed to build houses, and plant Vinyards, and to settle themselves as in their owne Country. The Lord being a litle Sanctuary to good Figgs, in the Land of their captivity, for in *Babell* peace, they were to have peace: *Ier: 29* 5, 6, 7. But the baser dispositiō of the *Persians*, did not afford the *Iewes* once three years respite, notwithstanding their faire flourish in *Cyrus* Proclamation. For in the third yeare of his raigne, the building of the Temple was hindred: *Ezra: 4*, 5. Councillours being hired against them, the which faction was so strong, that it cost the *Angell* three weekes attendance in their Court, Chapter 10, 13, verse. And thus it continued so, that these times of the Temples building, was truly stiled by the *Angell* trouble some Times. Cap. 9. 25.

And however this Inferiority be not named: yet is it to be observed in all the rest: as each mettall is baser then the former, so every succeeding Empire was more basely mannered toward the *Iewes*, the which observed, will much helpe in after Interpretations.

D. When one oppressor of the Church falleth, another riseth immediately, Cap. 8. 8.

D. Men are more or lesse vile in Gods esteem as they are more or lesse friendly to the Church, *Ier: 5* 1. 59.

Observable is *Daniels* wisdom in the interpretation of the dreame, sparing such things as might alienate

alienate the Kings affection from him, or his brethren. First, he conceales that every following Kingdome, was to be raised of the ruines of the former, proud spirits hee knew are loath to heare of that care. Secondly, the extent of the Persian Kingdome he reserves, whether towards Chaldea or any other Coast, he onely calls it inferiour, which however the King might interpret of basenesse in worldly strength and dignity, yet intends Tyranny, unwilling to exasperate the King by such a dismall message as the ruine of his Kingdome, and the conclusion of his heaven-threatning-Babel.

D. Wicked men must be so dealt withall as that they be not imbittered against the Truth, *Acts* 26. 26.

The third Kingdome is the Greekish Empire, the which topped the Persians, not onely in many victories in the dayes of *Themistocles*, *Leonidas* &c. But especially by *Alexander* who in three maine battells vanquished *Darius Codomannus*, and translated the Empire to Macedonia: That Grecia next succeeded to Persia and not Affrica or other Coasts: wee have the more than evident testimony of the Angell, who at the same instant and in the same act whereby he fought with the King of Persia, he brought in the King of Grecia, *10. 20.*

The which Kingdome of Grecia was begun by *Alexander* the great: For however 'tis very true the states of Greece were very potent, yet none of them ever conquered Iudea till *Alexander* his daies: The which is our Prophets drift, to determine who succeeded in Tyranny over the Jews: the which kingdome was upon *Alexander* his death divided a-

mongst foure of his Captaines, who contending amongst themselves, the Empire fell into the hands of two of them, whereof wee have a plaine history in the 11. Chapter.

Now whereas some of greatest deserts in their travells about the sense of this Prophecy, doe take *Alexanders* Kingdome distinguished from his foure successours, to bee intended by this brazen metall, I desire (with the safety of their greatest worth) the truth may shine forth, for which cause let the Reasons be examined without the prejudice of any mans person.

First, they cut out six yeares onely for the continuance of that Kingdome, wherein the Prophet should crosswhet himselfe, intending by brasse a state exercising greater Tyrany then either goulden Babel, or silver Persia had done, whereas six yeares tenne times tolde did not finish the oppression of either of them.

Secondly, *Alexander* did never exercise greater Tyrany over the Iewes, then the Chaldean or Persian state had done: nor any of his Captaines in his dayes: In the conquest of Iudea, he honoured *Jadda* the high Priest, by whom he was encouraged to wage warre with the Persians, and so departed without any such hostillity, as Babel formerly had used; who destroyed the Temple, captivated the people, and dedicated to his Idols the holy vessells. Nor yet as was done by Persia, who was bearelike and churlish to the Iewes, hindering their planting after their returne, inhibiting the building of the Temple, and receiving the slanders and accusations

of the adversary, to the great vexatiō of the Church. But Greece ioyntly considered, did exceed the former oppressions, Iudea being trampled underfoote by the Kings of Syria and Egypt, especially *Epiphane* the vile, that little horne springing forth of one of the foure hornes of the beast.

Thirdly, the third metall here is the same with the third monster in the 7. Cap. where the foure Captanis are members of the same body, & no new oppressors, which should have bin distinguished by a new Monster: with other circumstances which will further confirme and illustrate our present truth, as indeed the concent of parts is best discerned by the consideration of the whole plot together.

D. oppression of the Church is a note of the basest men, Cap. 11. 21.

D. The basest persons may enjoy the dominions of the earth, *Iob. 9. 24.*

40 v. This fourth Kingdome in-
teeth such a state as did conquer the
Gretians, and trample underfoote
the former Kingdomes, the which
true history records, and the Events
declare to be the Roman state which
overcame *Alexanders* Successors
the Kingdomes of the North and
South & translated their dominions
into Provinces.

This Interpretation is strongly op-
posed by many reasons all which de-
pend upon this, that the Kingdome

40 v. Also
upon the fall of
that, there shall
arise a fourth
Monarchie the
which shall bee
exceeding stiffe
and strong, and
as Iron, doth
winder other
metalls, so shall
this last buyer
in pieces all the
power

of Christ is intended by the stone ^{power of the} cut out of the mountaine: the which ^{former King.} they interpret spiritually of his In-^{domes.} carnation and ministry on earth, whereby the Gospel was spread over all Babilon, Persia, and Grecia: By which mistake the whole plot of the holy Prophet is miscaried, and the Prophecy straitened to lesse then a Third part of its due history and time.

By which opinion Syria-Egypt, or Syria single, is interpreted to be this fourth metall, whose Arguments are first to be scanned, and error removed, that we may without prejudice behold the Evidence of truth.

First, it is to be observed that in the 44. *verse*, it is said, *In the dayes of these Kings*: now it is well known that the birth of our Lord was after the overthrow of Egypt and Syria, by the Romane Consuls.

And in the dayes of the Romane Emperour, especially sith Kings in this sense, intends the highest degree of kingly honour, known to us by the names of Monarchie, or Empire: now shall any thinke that the states of Grecia, were Monarchies, and Lords of the world, at that time when our Lord was borne, sith their greatest Conquerours, as *Antiochus* the great, and *Seleucus* the vile, his sonne, were so bearded by the Ships of Affricaine certaine ages before this: and the Roman names a terror to them long before.

Secondly, every of the Kingdomes here mentioned, were one united State a peece, under the same

Regiment, same lawes, Ashur and Chaldea united, Media and Persia united, so that it sounds harshly, to call that a Kingdome, which never was an united body, but ever had intestine hatred, towards (and bloody warres with) one another; the which absurdity some of their owne foreseeing, have interpreted Syria to bee the fourth both metal, and beast, wherein they runne into narrower strakes, thereby making Babel, two of the metalls Gold and Iron; the which is not my Collection, but their owne expresse words: and also to fill up a compleate number of ten hornes, they be two Kings from Egypt which never ruled in Syria, nor yet did all their eight Syria Kings, gore the Church of God; but of these Pleas more in the 7. Chap. only a touch here to shew what uncertainty attends error, though entertained with greatest depth and modesty.

Thirdly, their Argument of mixing with the seed of men; rightly interpreted maketh strongly against them: We read indeed of two interchangeable marriages, 'twixt the two houses of Syria, and Egypt, *Bernice & Cleopatra*, but shall we thinke that to be the depth of the holy Spirit, in these words, seeing here is nothing personable in this Image: Dare we thinke this mixture should not intend a mixture of state, as well as all the rest; It had concerned the cause much (yea wholly) to have shewed this to be an usall acceptance of the seed of men, in the propheticall stile: If we observe the Scripture phrase, the seed of men most needs bee the outcasts of the covenant, with whom they, *i. the Church members* should mixe themselves, not by carnall copulation, but spiritual

abomination: That distinction of the seed of men, and seed of God, was familiar among the Iewes, ever since the daughters of Caine, corrupted the sons of God by profession: *Gen. 6.1.* If we will interpret a Iew, we must expect holy misteries, in Hebraismes and Iewish phrases: so that the seed of men intendings outcast of the covenant, strangers to the profession of the faith, it can no way either suite with Syria or Egypt: sith both houses were Gentiles, strangers to God.

Fourthly, as Iron breaketh all other metals, the hammers and tooles of the Artificers being made of Iron, so the fourth Kingdome was to breake the power of all the former Kingdomes, but Syria-Egypt, one or both never subdued the former, in any such degree; as dashing in peeces here intends. As for Persia, their attempts against it were small, the successe lesse; witnesse the death of *Antiochus* the vile, and as for the parts of Grecia, we read of some attempt by *Antiochus* the great, against them, whom the Roman did beate, with great both losse and disgrace, *Cap. 11. 18.*

To say nothing of their mutuall warres, whereby they had both hands full, especially seeing the Romans (a backfriend to Siria) were ready to apprehend the least occasion, either of protecting others against them, or of affronting them in their attempts abroad. Conclude we then the fourth metall can not intend Siria-Egypt.

There are also divers Circumstances of great moment, enforcing us to apply it to the Roman State, and no others, as First, That State must needs be

be intended by this last metall, which did subdue the Greekish power, the former metall, it being a Ruled case, that the later Kingdome did raise it selfe by the Conquest of the former, now none but the Romanes did subdue Grecia, none but the Romans wrested Iudea out of the hands of *Alexanders* successors, they therefore succeeding next in Tyranny over the Iewes, must needs be the next and following Kingdome.

Secondly, upon the fall of the fourth metall, the whole Image becometh as the chaffe of the Summer threshing flore, which til then stood firme; An Image of persecuting states, for however Kingdome or Imperialty, was taken away from each of them by the following: yet a Remainder of Dominion, was to be continued in every of them, while the fourth metall florished, and the fourth monster lived; as in C. 7. 12. and then all the metalls to bee beaten to powder, together by the stone cut out of the mountaines, and all the beast to bee consumed by the fiery streames, issuing from the Ancient of dayes: now wee see a degree of power continued to the three former, even untill the Romanes, yea and with them also: *viz.* of the Babilonians, in the Armenians; of the Persians, in the Parthians; of the Grecians, in the Macedonians: so that the fourth metall and monster must needs bee the Romanes, seeing after the expiration of the Grekish Empire, a degree of kingly life was continued to the former with the Romanes.

Thirdly, in the Romane Empire there was a mixture, with the seed of men strangers to the Faith of God: The Empire was Ioynt in the sixt head (as the
Thighes

Thighs joyned in the loynes) The Emperours, in whom the Monarchy began ruling alone, but afterward the Empire fell into two States or Empires, one in the East, the other in the West: In the one there is a mixture of the Church of Rome (though hidden under the Papacy) and of strangers from the faith, as Emperours Paganish and hereticall, the one claiming a Temporall, the other both Temporall and Spirituall Iurisdiction: This mixture our divine Apostle observes; for which cause he maketh the Papacy the eighth head, and one of the seven, to wit, the sixth by usurped Iurisdiction: yea, not onely doth the said holy Apostle foretell the deadly wound of the first beast, The Emperiall State, to be cured by the second beast the Papacy, *Rev. 13. 12, 14.* But even their own fast friends acknowledge, that Rome through the Incurfion of the Barbarous Gothes and Vandales was brought extreame lowe, so that it had become a stall of beasts and dwelling of filthy Catell, had not the Pontificality succoured her ruines, and so repaired her ancient dignities: The which, good history doth confirme; Rome being forsaken of the Emperours, was possessed by *Odoacer*, *Theodoricus*, *Alaricus*, and by them and their Fathers so spoiled, that all hope of recovery was lost. *Belisarius* and *Narses*, Captaines of great worth, taying in the attempted recovery, so that these Gothes stiled themselves Kings of Italy, and did long enjoy Rome with the Emperours consent, for which cause they are esteemed the seventh head: But the Pope seeing these Gothes foully tainted with the heresy of the Arians, and feeling the smart of their cruelties,

not

not onely treated with them with supplication, and teares to spare the Church, but also undertooke an Embassage to the Emperour to this purpose; that he would tollerate (a cause worthie his Holynes) the Arrians within his dominions; otherwise the Apostolique Sea, and Church of Rome could obtaine no freedome from the rapines of *Alaricus*, and his Gothes: The which one of the Popes (travelling personally in the cause) hardly obtained of the Emperour: Afterward the Pope grew more hardy, and shooke off the yoke of the Gothes, and themselves became the eight head. Also in the other head of the Easterne Empire; there was the like mixture. The Church of Grecia (though miserably Apostate) did purchase the liberty of their conscience, of the Turkish State, which overcoming three of the ten States of the Empire; became the other leg supporting the Image of the persecuting State: No such mixture of the Church members with Heretikes, and infidels, is so notorious in all the world: so that we may conclude what State the Prophet intendes hereby.

Fourthly, the fourth metall must needs be that afflicting State, which houldes the dominion of the earth untill the Kingdome be taken away from the whole Image, and returned to *Daniels* people: 44. the which Syria, Egypt did not, for the same hand that tooke the Kingdome from them, tooke also the Scepter from *Judah*. But the Roman Empire yet standes partly in her eight head, the Papacy, and partly in her little hornes subduing 3. of the ten: who rising after them, was to afflict the Jewes

in the declining State of the Empire, as experience hath made good. Conclude we then, the Roman State yet houldes the Kingdome from the Iewes, notwithstanding the overthrow of Greeks divided Kingdome, so that Romes persecuting State must needs be this forth mettall bearing up the oppression of the Iewes. But here the charge of Iudaisme may seeme to be fastened upon us by this our interpretation which as tendering the peace of the Church, we submit to the learned therein. Before removeall of this imputation: I admonish our brethren to examine, whether themselves may not receive their owne charge returned: for if Siri-Egypt be the forth mettall, and upon the end of their State, the Messiah must come, and bring to the Iewes, such a Kingdome as shall not be given to another people: Surely this inforceth the Silly Iew to beleive, that the Messiah coming in our nature, should bring to them an earthly Kingdome, sith it was well knowe to the Iewes meanely seene in the Prophets, that the spiritual Kingdome was to be givento the Gentiles, and the Iewes forsaken: Not my people. Thus are they gravelled in the shalsthat covet to shun the Rockes of Iudaisme: But for answer, I have ever learned Iudaisme to consist in the retinew, or revivall of Iewish rites, or (to give as much as modesty can demande) to dreame of an earthly Kingdome, exercised by the person of the Messiah, in Iudea and over the Iews, but away with such dotage: the learned Divines of this opinion, muse of nothing lesse. To say that this is Iudaisme, the Iewes shall be converted in
the

the end of the Romaine Empire, and returning to Judea, shall there plant themselves, a Christian Church, exercising dominion over their former oppressours: I leave to the judgement of the Church.

The Romanes are here then resembled unto Iron, for that they were of a more hard, and warlike disposition, than any of the former, by whom the rest were beaten to dust, and reduced into Provinces; but especially for that of all the metals they were the basest, and hardest in cruelty, and oppression towards the Jewes: no age affording the like cruelties, as Ierusalem indured under the Emperour *Vespasian. Matth. 24. 21.*

D. The more the Church is hardened in their rebellions, the harder persecutions shall befall them. *Ier. 6. 28. 30.*

Observe that Iron is sayd to breake in peeces all these, so that the basenes of the metals did not onely respect the Jewes, though principally it did; this State battered the former persecutours also.

D. The Lord suffers one wicked man to revenge the Church upon another, *Rev. 6. 14.*

D. Great are the cruelties that bloody minded men shew one to another. *Prov. 12. 10.*

41. vers. This Kingdome descending towards the feete was divided into two partes, the Easterne, and Westerne Empires, the one whereof retained the strength of Iron, in oppressing the Jewes, as

41. vers. And where as thou observest the feete and toes compounded of brasse & clay.

we see the Turkish State is of great strength in himselfe, and over the dispersed Iewes.

D. The Kingdomes of the world are divided amongst, and against themselves. *Iud. 9. 20. 23.*

D. The fairest Kingdomes are but as brittle clay of a fraile nature. *Ier. 18. 67.*

42. v. The spirituall State of the Empire under the Papacy, is compared to potters clay, first for that the weapons of their warfare were but weake, interdictions, proscriptions, excommunications; all which were non-suyted, *Ipso facto* in the Court of Heaven, *Pro. 26. 2.* and not otherwise esteemed by the Emperours, and good men, than Leviathan did fish speares.

Secondly, Papacy was not hard Iron-like, but clay-like flexible to the Iewes. The Popes have by their Bulls interdicted the Protestants, yet by the same have allowed the Iewes as free traffique as any others.

Thirdly, to shew both the cause & signe of the ruine of the Empire, there was here and there a spot of clay in the legs, but it became not a checkmate of the Empire till

mixt with the Iron, know that towards the Empires end the State shall be divided, and yet it shall retayne the former sturdy disposition against thy people.

42. v. Know also that whereas the clay was mixed with the Iron, the State of the Empire towards the end shall be weakened & become unable to oppresse as it did before.

43. v. Yes whereas the Iron, and the clay were mixed in the feet, know that my worshippers shall

towards the end, when the feet & toes were equally compounded of both Iron & clay; the which things have such cleare consent of all history, that the induction of particulars, were to light a Torche to the Sunne.

D. Earthly States the longer they continew, the more fraile. *Ps.* 49. 11. 12.

shal mixe themselves with wicked wordly States, yet shall there be no union, but rather a continuall jarring betwixt them.

43. The Popes of Rome mixed themselves with the Emperials not onely by temporizing in point of Religion, fashioning their ceremonies, to the content of Paganish people, many of whose Rites they retained: the very name of their Pope being a Priest of their idols, using also their laws in causes Iudicature, so that the Gentiles might thinke the face of Gentilisme onely changed, the body remaining under the Popish faith: 2. But also and specially by intermedling into the affaires of State, and winding into the fairest Dukedomes and Dominions of the Empire, for which cause the Papists vaunt of the donations of divers Emperours, *Constantine, Aulphus, Pipine, Charles the Great, of Lodovicus Pius, Otto, &c.* All which and some others did bestow largely out of blind zeale, not discerning the wickednesse of the Apostolique Sea: but the greatest part of that, which is fathered on these Doners, is either forged, or els so wrung out of them, as that they have little cause to thanke the Doners, it being a thong cut out of their owne hide, partly for their owne consecra-

tions, partly for the purchase of their absolution, or lastly for the investing of their sons into the honor of the Cæsars, that so they might succeed after them.

D. To mixe our selves with worldlings, in serving the times, is ever base and sinfull. *Is. 3. 12.*

The successe of this mixture was not better, the Emperours and Popes had continuall warres: witness the Raigne of *Henry the I V. Frederick, Barbarossa*, and *Frederick the second*, whereupon arose the different Faction *Guelphes* and *Gibelines*, one siding with the Pope, the other with the Emperour: untill the Emperours weakned and wearied with tedious warres, at length contented themselves with the name of the Emperour of Rome, & confined themselves to Germany onely: thus have we their mixtures, their division, a cause worthe such a spirit, such a Prophet.

D. Time-serving is ever returned with ill success. *Pro. 29. 25.*

D. The Professors of God and men of the world can never hartily love one another. *Iam. 4. 4.*

44. v. Concerning this fifth, and last Kingdome, intended by the Stone cut out of the mountaines, I desire to deliver what I conceive most consonant to the holy Prophet, leaving it to be tryed or censured by the learned Fathers of the Church.

This Kingdome is the State of the Jewes, who being raised up by

44. v. And during this Empire, the mighty God shall set up a Kingdome by his immediate power, which shall never be subdued, by a
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the immediate hand of God, out of the desolations, both unto the embracement of Religion, and also to the uniō of a Kingdome, who were as dead men, during the flourishing State of the Empire of Rome, but in the declining condition thereof are to be awaked by the mighty power of the God of Heaven, and to be reestablished into their former Kingdome with great glory, and large command: First such a Kingdome is here intēded as was by the foure mettals withheld from the Iewes, who of all *Noahs* posterity were the just heirs of the world: *Cham* was to be a servant, and *Japhet* to dwell in *Shem* his Tents as one of his family: *Shem* being the head thereof. That such a Kingdome must be here meant appears hereby: In that the Image stands up at the instant of their losse of sovereignty, being made vassals to the Chaldeans by captivity, and also in that this fift Kingdome is raised up at the instant of the battering of the Image. Now had this Kingdome bin meereley spiritual, it needed not have stayed the overthrow of the Image before it filled the earth, sith *Christs* spirituall Kingdome doth not overthrow (further rather) Civill government, and seeing nothing is more plaine either in Scripture, or Church history than the flourishing of *Christs* Gospell, even where the Church is under tyranny. Secondly it is such a Kingdome as doth shudder, and beate into peeces all the former mettals; such

ny adversary, nor shall it be resigned to any other people as before it was, but they shall conquer all the former Tyrants and remaine firme to the end of the world.

a Kingdome as must smite the feete, & so demolish the Image. Now the spirituall Kingdome of our Lord doth invest, rather than disrobe, earthly Kings and Emperours, commanding obedience not onely to the good, but even to the bad rulers under him. Now this smiting of the feete is left out (as a scypher) by them that interpret it spiritually. Consider then if this were meant of the preaching of the word, discovering the vanity of these earthly things, how glorious soever; what reason can be rendred why it should not strike at the more glorious mettals? is there any sense that *Christ* should declaime against the baser things of the world, and passe by the eminent States? or shall we thinke that a Conviction wrought in Siria-Egypt, should occasion the other former States to yeald to the embracement of the faith, themselves being strangers to his Sermons? Sure I am, the Cōversion of Nations to the faith, cost more adoe: or lastly dare any say that our Lord either by his owne person, or Apostles, did first preach to the States of Syria and Egypt before any other Countreys? Is there not cleare evidence, of the Conversion of other Churches, before clay-footed Syria-Egypt? how then is the stone sayd immediately to smite the feete rather than any other part of the Image? sure these and like improbabilities we fall into by intending *Christs* ministry of the Gospell.

Thirdly, such a Kingdome is here intended as was to be continewed to the Iewes without alteration; It shall not be given to another people, than *Daniel* his people; but when the Messiah came,

came, and brought his spirituall Kingdome, he first preached the Gospell to the lost sheep of the house of Israel, from whom yet the Gospell was taken away; and given to the Gentiles. The which Argument is yet more plainly laid downe in 7. 18. where the Saints are said to take the Kingdome from the beasts, and possesse it for ever and ever: To this some answer, the wordes are to be understood a strange people; wherein I reply the sense is the same, another people, or a strange are indifferently the same; such all were esteemed strangers to the Iewes which were not Iewes. Others object it shall not be given to another people, because *Christ* will exercise his spirituall Lordship himselfe, To which sense I subscribe, if any can shew me who did exercise this Lordship before the coming of the Messiah: for so much the words sound, That whereas you have bin held under the Tyrants of the world thus long, upon the recovery of your Kingdome, it shall never be resigned to any as it hath bin. Now nothing makes more against them than this; for if our Lord did assume such a Kingdome, as was formerly resigned to others, it cannot be meant of spirituall Regiment: Fourthly if this Kingdome be meant spiritually onely, then *Daniel* had missed the scope much: for *Nebuchadnezzar* had his thoughts busied about the issue of his Monarchie, according to which thoughts the dreame was directed, and *Daniel* interpreting it undertakes to resolve him fully. In a word, *Daniel* intends two maine Points: first, to comfort the Iewes in the losse of their Kingdome, and liberty, shewing

shewing that after many changes it should be restored to them againe.

And secondly, to convince the King of his Tyranny over them, by which his third heire should be nothing the warmer, another should take it from him, a third from him, and a fourth from him which at the length (maugre all their despight) should be returned them in greater glory, than ever they lost it; now whether the spirituall Kingdome of *Christ* doe answer this scope, or no, I leave to the judgment of the godly wile.

D. The Kingdome of the Iewes, is to be raised by the meere power of God. *Eze. 37. 31. 6. 14.*

D. There will come a time when the Church shall enjoy peace without interruption. *Zach. 14. 21.*

D. There will come a time when the men of the world shall be underlings to the Church. *Ezek. 16. 61.*

D. There will come a time when the Iews shall destroy their destroyers. *Zacha. 12. 3.*

45. v. The certainty of the interpretation, the Prophet maketh familiar to the King, by explaining the correspondence twixt the Tipe, and the spirituall thing intended, the which he reduces to these two heads; the hewing of the stone out of the Rocke, intends the raising of the Kingdome with great difficulty, the people whereof bring as a rock of stone, hidden in the mountaine;

45. v. The certainty wherof may hereby appeare to the King: the cutting the stone out of the Rocke, signifies the difficulty of the repaire of this people

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also the beating of the Image into dust of the threshing floore, declares the subversion of the former persecuting Stats, the which yet the holy mandoth rather imploy than utter, that so the proud King might have no cause of distaste.

D. The correspondence of the Tipe with the thing typed is the best helpe of interpretation. *Matth. 13. 38. 39.*

D. The Lord worketh the greatest things out of the meanest beginnings. *Isa. 14. 6.*

Daniel stileth the Lord the mighty God: first, for that his power, & out-stretched arme was especially scene in the repaire of this people: who were a despised broken vessell, as dead men out of mind; and secondly, that he might make a zealous profession of his faith even to the beardes of these Idolaters, extolling the true *Iehovah* before their divellish Oracles.

D. Our God is a greates, and mighty God. *Psal. 50. 1.*

D. There is an infallible certainty of the vision of the Prophets. *2. Pet. 1. 19.*

D. 46. v. Gods word hath a marvellous convincing power. *1. Cor. 14. 25.*

people done only by the immediate hand of God: and the beating of the metals into powder, doth so evidence to the King what shall befall his, and the other Kingdomes of the world, that he need not doubt of the interpretation, but receive it, as an Oracle from Heaven.

46. v.

Vpon this, the King deeply affected with these things, bowed himselfe grovelling, and gave Daniel divine honor, and also commended his servants

It was usuall with the Gentiles to give Divine honors to men, which made *Mordeccay* his knee so stiffe to *Haman*; which yet the wiser Gentiles, did reprove, as *Callistines* in *Alexander*, *Conan* in the Persian Court. The which custome the King observes in honoring *Daniel*; a branch whereof is yet retayned by our gallants, devoting healthes to such as they honour, in their filthy quaffings.

D. To give Divine honours to men, is grosse Idolatry. *Rom. I. 19. 20.*

D. Great men doe not sin alone, their servants fall with them. *Iob. 19. 1. 2.*

47. v. D. A wicked man may make a glorious confession of God. *6. 26.*

D. Our *Iehovah* is supreme, even over the Gods of the Gentiles. *Num. 33. 4.*

D. *Israels* God is Lord over her greatest enemies. *Psal. 97. 1. 7. 8.*

D. That which the Prophets reveale is done by the power of God. *2. Pc. 1. 20.*

48. v. *Daniel* was made head over the wise men, an office much like to our heads of Colledges; the

wants to offer Sacrifice, and incense of sweet perfume.

47. v.

Yea the King acknowledged to *Daniel*, doubtlesse the God that you Jewes doe worship, is the mightiest of all Gods, and commander of all the Kings of the earth; yea a most wise God as appears by the revelation of this my dreame so intricate.

48. v.

And as for *Daniel*, the king did greatly honour, and reward

which he might undertake. All arts being from God, and therefore honest: especially sith thereby he had opportunity to: first, Polish their learning by removeall of the abuse of it in the study of curious Arts: secondly, to set up the Iewes learning among them, that so they might come to the knowledg of the true God; which doubtlesse tooke such footing in the time of the captivity, that it grew famous among the Gentiles: Thirdly, to protect his brethren, who in case if they were called to the barre of the civill Magistrat, might make him their refuge, who sate in the Kings gate; or if any were questioned in point of Religion, he might sway the Magicians to favour his brethren, who otherwise were deadly foes to them.

D. The Lords Prophets shall not want reward of their service.
Is. 49. 45.

Two yeeres hence the good figs were to be brought into captivity, under Ieconiah, whose safety is hereby prepared.

D. The Lord will prepare a forehead to ease the affliction of his people. Gen. 50. 20.

reward him for this service, making him cheife Ruler over the affaires of Babylon, & promoting him to be head over the wise men of Babylon.

49. v.

And as Daniel his request, the King preferred Shadrach, Meshack, and Abednigo over the busines of the Kingdome, and under him, he being wholly employed in causes of judgement.

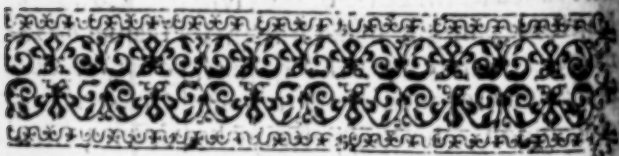
Great honors may be embraced by the Saints
as *Ioseph, Nehemiah.*

49. v. D. Offices are a burthen where under
Officers are faithlesse. *Pro. 25. 19.*

D. When the godly are exalted all their brethren
fare better. *Pro. 24. 2.*

Daniel sate in the Kings gate; An Allusion to the
Iewish manner of having the common Pleas over
the gate house; that so both City and Country
might have equall admittance to implead one an-
other: whereupon Majestrates are stiled reprovers
in the gates.

D. Even in causes of judgement the Lord pro-
vides the safety of his Church. *Is. 49. 14. 15. 16.*



CAP. 3.



THE goodnesse of
the Lord is ever
manifest for the
preservation of his
Church, whose
greatest comfort
is then in brewing,
when most opposed by the world,
The which Argument as it is hand-

Chap. 3.

Nebuchad-
nezzar for the
memory of his
former vision,
erected an I-
mage of gould
30. yardes in
height,

led

led in this whole Prophecy, so particularly in this Chapter: wherein all Babels Politicians set their malice abroad, to suppress, if not utterly extinguish the Religion of God: which yet in the close of all, was turned to its greater enlargement. The erection of this Image may seem to follow, shortly after the former dream: for first, it was a Plot of the Nobles of Chaldea, out of emulation of these three worthies, whose preferment in the affaires of the Kingdome, they stomacked; now malice we know is restless, and ignorant of delays: as we see by the like experience, in very first yeere of Daniels grace in the Persian Court: ch. 6. 8.

Secondly, it was specially intended to inshare the Iewes, as appears in the eighth verse; the absence of these three worthies was soone espied, and their accusers delayed not to bring their evill report before the King: and not onely these three were hated by them, they strike at the whole body of the Iewes in their accusation. Now be we sure that that malice, which could not stay the end of the solemnity, but accuses the Iewes, as soone as ever the first service was ended, could not long endure the prosperity of the Iewes the least while. Thirdly, the occasion declares, it was not long after. The King having conquered diverse people, of divers Religions, it was thought fit to bring the whole Empire to conformity in point of Religion; for effecting whereof this Image seemed a faire project,

height, and 3.
yardes in
breadth; the
which he pla-
ced in the
plaine of Dura;
within the
Province of
Babylon.

This 3: Chapter containeth Israel by Nebuchadnezzars

Analysis.

Explained.

by the Saints:

where under-

all their brethren

Allusion to the

on Pleas over

and Country

plead one an-

the Lord pro.

9. 14. 15. 16.

Chap. 3.

Nebuchad-

zzar for the

memory of his

former vision,

erected an I-

mage of gould

75. yardes in

height,



Israels consolation in the captivity

ars

convention	{	commanded	{	author
		observed	{	object
			{	cause, 2.
			{	universally
			{	readily all stood 1. 3.
Adoration	{	summo ned	{	crier
			{	manner how
			{	persons whom 4.
		urged by threats	{	motive musique
			{	manner prostration 5.
			{	ceremony
			{	whereof
			{	of burning
			{	by sudden execution. 6.
Time				
generallity				
manner				
object, 7.	{	accusing Chaldeans		
ant as	{	accused Iewes 8.		
		receiving accusation		
reface deprecators			{	blefing what
			{	subject who. 9.
round the kings	{	decree 10.		
reivance in their	{	comination 11.	{	country
herein	{		{	dignity
			{	contempt of
			{	authority
			{	gods
			{	Image 12.
their inselency in dispising his	{	go's		
	{	Image 14.		
their future readines	{	new alarum		
his severity in punishing their contempt	{	to worship his Image		
their vaine hopes of deliverance	{	by any god		
	{	from him so great. 15.		
ection of bouldnes	{	before the Iudge		
	{	in defence of their fact		
fection of their assurance of gods	{	for cause so worthy 16	{	abillity
	{		{	will to deliver. 17.
olution	{	of suffering the worst		
	{	against worship of his Image 18.		
asing	{	rage		
	{	cruelty 19.		
ates	{	rigorous execution	{	by strong men
	{		{	of men bound 20.
	{	obeying the King. 21.		
ved by God	{	suffering death whereof	{	reason, forwardnes
	{	in furnace 22.	{	meanes the fire 22.
	{	to the wonder of their foes 24.		
	{	by an Angel 25.		
red	{	compellation	{	affection wherewith
in Kings	{	in which	{	persons whom
	{		{	demande
	{		{	their answer
	{		{	commanded
	{		{	in it
	{		{	place
	{		{	quality of the
	{		{	manner vehement
	{		{	acted by these 23. worthies as
	{		{	observed wherein marks
	{		{	persons beholding
	{		{	degree of safety. 27

project; the which did represent the Babylonish gods, as appears hereby; he chargeth upon them the neglect of his gods, as well as his Image: 14. the which invention (as Policie wills) it concerned the wise men of Babylon, to set on foote betimes, sith they saw the King was wonderfully affected with the Interpretation of his dreame; and spake very suspiciously in the commendation of the God of the Iewes, so that they had just cause to feare the Kings over-estime of the Iewes religion; and the rather, these new favourites were more ready to buzze something or other into the Kings eares, and were likely to inveigle the King, to set up their superstition. Now this Image would binde him to adherence to the Chaldean gods, Kings being such admirers of their owne actions, and so slow in innovations, that they holde it scarce safe to change, though it were for the better. These things thus premised, it was dangerous for them to deter so pious a worke.

Even now the King made confession of the true God, and now falls to new Idolatry.

D. Holy motions have small abode in a wicked heart: *Hosea 6. 4.*

D. Wayering mindednesse in religion is a note of a wicked heart: *1 King. 18. 11.*

Observe that the Prophet calleth that an Image, which yet was a Representation of the Chaldean deities. The Popes learned Iesuites (to helpe in last cast) distinguish Idolatry: The worship of the Gentiles was absolute, if you will take the word ascribing Iesury to Images and Stones, for which cause

cause they call these stockes and stones Idols, for that the thoughts of their worshippers rest, and stay in the thing, not looking beyond them to any further deity: But we (say they) raise our thoughts from the Image to the divine nature, we are thereby minded of, and so doe not commit Idolatry: but sure had they turned over another lease, they might have seene an Image representing the deity of the Gentiles, and the omission of worship of this Image, charged as a neglect of their gods: v. 14.

This Image was of gold, which being so large was worth many millions, yet wee see the King sticketh at no cost to further his idolatrous zeale.

D. Superstition will sticke at no cost to further Idolatry: *Iudg: 17. 4, 5.*

Now it is uncertaine of what creature this Image was the pourtraiture, yet it is very probable to be a mans Image: for first, the Image *Nebuchadnezzar* saw in his dreame, was like a man, for the retinue of the memory whereof, this (so glorious) Image was built. Secondly, the simmetry of the parts sixty cubites high, and sixe cubites broad, doth answer most fitly a handme proportion; other creatures carrying their faces groveling towards the earth, their height doth not so much exceede their breadth. Thirdly, the gods represented by it were foure, two of the male and two of the female sexe, whom they fabled to have beene men and women formerly, as *Belus, Venus, &c.*

This Image was made thus glorious and great; to strike in all men an high opinion of the greatness of their gods, and also to affect the beholders

with wonderment: a fit disposition for persons given over to Idolatry.

This Image was placed in a plaine, either for the easier access, that multitudes might be present at the solemnity, or else out of a disposition to affront the Iewes, whose Altars were built in high places: for which cause these foolish Syrians dreamed, the God of Israel, to be a God of the hills, not of the valleys: 1 Kings 20. 23.

2. v. D. Idolatry is supported by the decrees of humane authority:

1 Kings 12. 32.

The Nobles and Rulers are summoned to this dedication: for that, first, to some of the was specially intended insnarement hereby, rather than to the common people: & secondly, the vulgar are easily drawne to imitate the practise of great ones.

Superstition is sheepish, and willing to follow a leader as well into a penfould, as green pasture. Thirdly, if all had beene called, there must needs have beene such a crowd and tumult, that their worships might have beene hindred, yea the lives of many endangered thereby. Fourthly, these

Rulers (as is usuall in causes of State) did personate the people they ruled, and their yeeldance concluded the whole Countries, for which cause the Proclamation in the 4. verse, directed only to them, doth yet mention all people and nations.

v. 2.

To the
solemn dedication
whereof,
the King sent
a Proclamation,
to assemble
all the Nobles,
Governours,
Captains, Iudges,
Treasurers,
privie
Councillours,
Sheriffes, and
all inferiour
Officers in the
Province of
Babylon.

D. Su.

D. Superstition first lookes to winde in great ones: *Ezr: 8. 11.*

3. v. Wee see all assemble readily, here is no excuse, none withheld by other busines, but all come and are present themselves.

D. The worst causes may have multitudes to applaud and observe them: *Acts 19. 34.*

D. Superstition will travell farre for furtherance of will-worship: *Matth: 23. 15.*

D. Even Idolatry teacheth, that every man for himselfe, is to be present at the place, and in the time of worship: *2 Kin: 10. 20, 21.*

4. v. This Proclamation is delivered in the plurall number, Wee comānd after the manner of Kings: for that, first, they bare the person of the whole body, and spake in the right of subjects, lawes and manners: and secondly, for that in businesse of State, they doe nothing without the counsell and advice of the Counsellours of State, whom Kings conclude in such speeches: *Hest: 1. 13, 15.*

The intent of this Image was to bring uniformity in Religion: the civill and spirituall State being of such neare relation, that variety of Religion might weaken the strength of the

3. v.

And accordingly there assembled all the aforesaid Nobles & Officers, within the Province of Babylon, & all presented themselves ready to worship the Kings Image.

4. v.

Which done, an Herald did solemnely proclaim: Harken to this royal command, O all ye inhabitants of Babylon, of what Nation, Language, by birth soever you be.

weale-publike ; which this Image of their deities did prevent.

D. Uniformity in one Religion is the safest for the weale-publique, nature it selfe being our judge.

The Reasons of the ill consequences of the pluralitie of Religion publikly protested are so obnoxious and familiar, that even the light of nature it selfe is apprehensive of them.

First, divisions, and factions, and sidings within the same body, each party minding their owne things, & of those of their faction & opinion; whereby the common utility is not onely omitted by all or most, but greatly endammaged thereby, as we see in severall Countries beyond the Seas. 2 Sam: 27. 11. *David* knew, that if any of the Geshurites had escaped to tell *Achish*, hee might easily have concluded, Thus will *David* doe while he continueth among the Philistines.

Secondly, secret siding and plotting with the enemies of State, out of a desire in a tumultuous estate of the Republique to advantage themselves, and advance their owne cause. *Exod: 11. 10.* The Egyptians tooke counsell to keepe under the Iewes, lest in time of warre they should shake off their yooke, or side with their enemies, whereto they deemed them inclinable, being of a different Religion.

Thirdly, mediocrity of many, of most, who willing to serve themselves of the times, doe suspend their liking of any Religion, in this multiplicity of opinions; and also do forbear further or favour either cause, as being ignorant whe-
ther

ther side shall prevaile in the event: 1 *King*: 18. 21.
The schisme of *Baal-Peor*, and his Priests and wor-
shippers, did so stumbe the common people, that
they neither embraced the one nor the other, but
halted twixt two opinions, carelesse of either.

Fourthly, jealousies, suspicions and heart-bur-
nings twixt Rulers and some of their subjects, the
adverse side in point of Religion, being neither
heartily loving nor beloved; the which ever cau-
seth many feares, and mutuall distractions. *Psal*:
18. 45. Strange children will deale deceitfully, and
little trust to be reposed in them: the Lords of the
Philistines did wisely foresee this, for which cause
David is dismissed, out of a jealousie hee would
prove unfaithfull in the warre: 1 *Sam*: 29. 4.

Fifthly, perverting of lawes, and suspence of di-
ligent execution, in favour of the one side, and also
wresting the equity and soule of law, and exacting
rigour on such as are adverse (to Officers of State)
in opinion, though otherwise as legall subjects as
themselves. *Ezra* 4. 23. The Rulers of Iudea be-
ing adversaries both to the people and Religion of
God, having obtained an hard law against the
Iewes, inflict the rigour of it upon them: they were
allowed, onely to command them to cease the
worke, but they compell them with force and ri-
gour; they were allowed onely to inhibit the
building of the City, but they pervert the law al-
so to the hindring of the building of the Temple,
which was the while they aimed at.

Sixthly, encouragement to the common ene-
mies of the State to invade, having so many fast
friends

friends within the land, who (as they presume) are like, or sure to fall to them against their Country; the which may ruinate the whole body. The different faction of the Guelphes and Gibelines, the one siding with the Emperour, the other with the Pope, encouraged the one to shake off the authority of the civill Magistrate, & to affect the Kingdome of Italy, & the other to invade Rome & Italy, with continual wars, to the spoile of the Church and S. Peters patrimony (as the Papists speake.)

Seventhly, nourishment and harbour of factious spirits, Incendiaries of the State, who *Sheba*-like are ready to sow sedition, and in a faire opportunity to blow up the trumpet of flat rebellion. *Neh.* 6. 10, 13, 14, 18, 19. *Nehemiah* felt the smart of false brethren, who ceased not to consplot with the Jewes enemies, though it tended to the overthrow of their City, people, and Religion besides.

Eighthly, in fine a progresse to mutuall digladiation and butcheries, difference of opinion causing alienation of affection; this, mutuall wrong, hence quarrels, tumults, and bloody slaughters to the disturbance of the publique peace: *Math.* 12. 25. *A Kingdome divided cannot stand*: There is unity amongst Heretiques, Pirates, yea Divels, or else their societies would soone be torne with division, and soone ruinate.

s. v. These Idolaters have learned one trick of their Father the Tempter: First, to allure the affections with enticing baits, & thereby to woorke the judgement, which would

s. v. It is his highnesse pleasure, that immediately upon the hear

would otherwise reject his profers; so doe they first worke upon the sensuall part, by the senses, with their melodious sounds, that the hearers (blinded fooles) being ravished thereby, the trash of idolatrous worship might goe for current.

D. The allurements of pleasure are shrewd inticements to Idolatry. 2 Pet. 2. 18.

6.v. See here that fire and sword are the arguments of Idolaters. The conscience is a tender thing, and may by reason be easily wonne, but being forced is further hardened, and more intractable: yet these men devoyd both of piety and pity, deale not with the people by informing the conscience, but by cruel menaces, urging the observation of that, they despaired by reason to make good.

D. That Religion is ever suspicious, that exerciseth mercilesse cruelty. Rev. 13. 15.

7.v. All nations are said to yeeld to this idolatrous worship, when yet in the next verse the Iews were accused for refusall of it: an usuall forme of speech, some things being spoken universally of the whole,

hearing of the melodious sounds of all manner of musique by the Kings Musicians, ye bow down & ascribe divine honour to the Image erected by the King.

6. v.

Know withall, that whosoever shall deny to bow downe and worship, shall forthwith be adjudged to be burnt in a most fiery fornace.

7. v.

Vpon which charge, all the people that were present, of what nation soever, upon the sounds of all manner of musique, bowed downe, and gave divine honour to the Kinges Image.

which

which suite not with each member in particular: as the whole head is sicke; whereas *Isay*, and the children the Lord had given him, were yet sincere, and ruled with God. *Iſa.* 1. 7. with 8. 18.

D. Vngodly men make no scruple of the foulest sinnes, if commanded by authority. *1 Kings* 21. 10, 11.

D. It is a dangerous thing to have great ones leaders in a false Religion. *2 Chron.* 28. 23.

8. v. In this accusation we may observe the perfect patterne of malice; these three offended onely, and now the whole body of the Iewes is accused for their sakes; Religion being the quarrell, their despite raught them all as well as others of their brethren. The like practise wee see daily on foot, in case one godly person incurres the evill opinion of the world, justly or unjustly: The aspersion of his offence is a common charge upon his brethren and religion.

D. Wicked men will omit no opportunitie to effect their wicked designes. *Luk.* 22. 2, 3, 4.

D. Gods true worshippers are ever an eye-sore to wicked men. *Ioh.* 15. 19.

D. Wicked men being vexed by a few, doe strike at the whole body of the Church. *Hos.* 3. 6.

9. v. It is the manner of false accusers to insinuate themselves by flattery. *Acts* 24. 2, 3.

This deprecation was an usuall flattery, as is with us, God save the King.

8. v. Whereupon some of the Chaldeans did vehemently accuse the people of the Iewes. 9. v. Saying to Nebuchadnezzar O King, wee wish thee all happines.

D. In the life and prosperity of the King, consists the weale of the people. 2 Sam. 18. 3.

10. v. D. It is the manner of wicked men to pleade the decrees of Kings against the equity of God Dan. 6. 12.

D. Wicked men shall not want admirers of their wicked actions. Jer. 3. 31.

11. v. Wee see the wiliness of gracelesse men, that the Kings after-thoughts might not be more mercifull, they forestall his relenting by repetition of his owne law, and instrument, even now proclaimed; to circumspect is malice.

D. Wicked men scrape up hard lawes to persecute the Church. ch. 6. 12.

D. Worships are to be carried with all submission and reverence. Psal. 95. 6.

12. v. D. Private emulation whets men on to persecute Religion. 1 Sa. 18. 9. with 22. 19.

The former preferment of these men doth not induce them to corrupt themselves; if they may holde preferment with liberty of conscience, good 'tis.

D. Office and preferment will not draw the godly to corrupt their con-

10. v.

Whereas thou by a royall Edict hast commanded every one within this Province, upon the muscical sound to bowe down and adore thy golden Image.

11. v.

And in case any deny to worship, that he should without remorse bee burnt in a hot fiery fornace.

12. v.

We have found some refractory fellowes of the Nation of the Iewes, Shadrach, Meshach, and Abednigo, who though thou hast honou-

conscience. *Hebr. 11. 35.*

Those accusers had exception enough, they might have spared false accusing; they traduce this fact to be a contempt of the Kings authority; which they did not, in that they willingly yeeld their bodies to the Tyrants will.

D. Evill mindes traduce and give the worst sense of evill actions. *1 Sam. 22. 9, 10.*

The Papists quarrell with us for making this conversion: Every Idoll is an Image of the deity, and every Image of the deity is an Idoll; it holdeth onely (say they) in Images of the false gods: but let them know, besides the evidence of this place, Idolatry is charged upon the Israelites in *Aarons Calfe*, which yet was an Image of the true God; for 'tis said, *These be thy gods O Israel which brought thee out of the land of Egypt*; and also the solemnity of the Calfe is called a holy day to *Iehovah*: *Exod. 32. 4, 5.* Yea, were not *Ieroboams Calves Idols*, witnessse the Prophets, especially *Hofea*. and yet they were representations of the true God, for they were framed in imitation of *Aarons* practise: *1 Kin. 12. 28.* and the holy day suited to the feast of the Lord in Ierusalem, *v. 32.* Yea the Prophets doe not charge him with the invention of new gods against the first commandement, but with invention of new worship against the second commandement: *v. 33.* and *Hof. 13. 2.* so that Images of the true God are Idols forbidden of God.

honoured with the oversight of the affaires of the Province of Babylon: yet are they regardless of thy authority, and neither acknowledge thy gods, nor worship thy golden Image.

13. v. D. Superstition is begun by policy, & maintained by rage. Rev. 13. 16, 17.

These men doe not shift out of the way in a croud, but are ready to answer the fact, and suffer the penalty. Obedience passive is ever requisite; active a duty onely in lawfull things: which lesson they well knew.

D. The penalty of hard lawes is to be undergone, where the action is to be denied. Rom. 13. 2.

14. v. Its very probable they were present at the first, with an holy boldnesse affronting their Idolatries: for first, they are not charged with absence, neither by their accuser, or Iudge; which would not have beene overpassed by such eagle-eyed adversaries. Secondly, had they stayed at home in Babylon, or beene otherwise imployed in the affaires of government, they could not have

beene found out, or presented to the King so soone before the Congregation was dissolved. Thirdly, their presence might much advantage their cause; for their example might preserve their weake brethren from falling, whom otherwise the feare of death might cause to yeeld; all their practise was areall confutation of their senselesse Idolatry, affronting

13. v.
Vpon this complaint Nebuchadnezzar in a great rage sent summonsto these three men, who forthwith came with his Officers into the Kings presence.

14. v.
To whom the King said, O Shadrach, Meshach, and Abednigo, is it of purpose that you refuse to worshipping my god, and deny divine honor to the Image which I have erected?

fronting that shamefull thing in the very teeth of the King and Nobles, yea (to conclude) this their personall despite of the Image, did wonderfully set forth the glory of God in the courage and resolution of his servants, and their confidence of his fatherly protection. *Nebuchadnezzar* wisely distinguisheth offenders; some offend of weaknesse, others of set purpose and wilfulnesse. Every omission is not a transgression, but every neglect is, for which cause he makes a new inquiry.

D. 'Tis commendable in Iudges to examine offenders; and heare their defence. *Acts* 25. 16.

D. The zeale of the godly is esteemed a strange and needlesse scruple. *Isa.* 8. 18.

15. v. *D.* Iudges should not use severity, till the offenders have beene first admonished. *Ioh.* 8. 11.

D. Religion breeds jarre betwixt friends and favourites. *Zac.* 13. 3. 6.

This proud King doth not onely insult over these patient spirited Iewes, but proceedes to advance himselfe, against God himselfe, (poore worme) what God is he? Sure a meane God, that cannot stay thy hand, and take away thy blasphemous mouth in a trice; but just it is that such as wil not know Religion, should also be void of Reason.

D. Blasphemy of God and persecution

15. v.

Now therefore if you will be warned, sit that when you heare the melodious sounds of the Kings musicians, you be ready to worship my Image: otherwise you shall surely be burnt in a fiery furnace; and what God is there that is able to deliver you out of my hand? 16.

persecution of Saints goe together. 2 King. 18:35.

13. v. D. Gods people must be ready to give an answer of their profession, 1 Pet. 3:15.

D. True faith banisheth out of the heart carking care, Mat. 6:33, 34.

A Christian should not have an answer to seeke in sufferings, Act. 4:19.

D. The worth of Gods cause will beare up the heart in sufferings, Act. 20:24.

17. v. D. True Christian courage will despise the extreamest sufferings. Act. 21:13.

D. The servants of God onely are allowed to beleive his speciall providence. Psal. 34:7.

D. The Lord is able to save his servants to the uttermost. 2 Tim. 4:10.

It may seeme a deepe question, how they could be assured of deliverance from his hand, seeing the promises of this nature, have the limitation of the Crosse, ever implied in them.

For answer, first, a miraculous preservation and deliverance would more set forth the glory of God, in his truth and goodnesse, than sufficiency of grace to endure with patience the brunt of the flame.

16. v. Now where Shadrach, Meshach, and Abednigo answered thus: know O King, our thoughts are not much disquieted how to answer thee in a cause of this nature.

17. v. Grant if it bee so that wee bee cast into thy hot fiery furnace, yet is our God whom wee serve, of power to save us from thy cruelty, O King; yea wee are assured hee will doe it.

Secondly,

Secondly, a miraculous deliverance would worke a greater conviction in the King, and his Nobles (as we see it did) than the grace of sufferings, which they might have imputed to stubbornesse, or opinion, sith men by nature rather affect the children of their braine, than of their bodies; for which cause we see heretiques die for their fan-
cies.

Thirdly, they might well know by the passages of that providence, which had raised them thus farre, that the Lord had some speciall service for the Church, wherein they were to bee employed, and for which cause yet to be spared; thus *Morde- cay* iudged of *Hesters* preferment; *Hest. 4. 14.* And *Moses* thought his brethren might have judged by his preservation, education, favour in the Court, and all by *Pharaohs* Daughter, that hee was some great deliverer. The like poisoning of circumstances our Apostle hath about life and death, and in fine concludes he shall live, *Phil. 1. 25.* Thus these men seeing their deliverance would further set forth the cause of God, conclude that God will surely deliver them.

D. The Saints in some tryalls may bee assured of deliverance. *Gen. 37. 9.*

D. Tyranny and oppression doth not make Kings no Kings. *Dan. 11. 27. 31.*

18. v. D. Godly resolution is ever requisite in point of religion, *Iasb. 24. 15.*

D. Fearelesnes of men in Gods cause is an excellent grace. *Mat. 10.*

28. Had these men had so much wisdom, *the least homage*
 as some amongst us, they *in thy Image,*
 might have bowed, reserving the *came of it what*
 heart unto God: which bowing had beene but an
 act of the outward man (as Libertines (peakers) or
 else have fallen to prayer to the true God at the in-
 stant, and so have deceived their spies, but they had
 not so learned Christ.

This wisdom had beene from below, sensually,
 and devellish; for first, it had beene a direct breach
 of the first Commandement by Idolatry. Secondly
 it had beene scandalous, hardening the Chaldeans
 in their Idolatry; scandalous to their brethren, who
 might easily stumble at the fall of such forward
 men: scandalous to the good figgs in the second
 captivity, whom this newes must needs greive,
 who were now ready to be transported. Thirdly,
 it had beene a foule degree of declining, they stum-
 bling before at a matter of Ceremony. Fourthly,
 it might have beene pernicious to Gods glory and
 Religion, and pernicious to the comfort of their
 Conscience, yea pernicious to their preferment
 through base feare, *Prov. 29. 15.*

D. Tis utterly unlawfull to yeald our bodyes
 to Idolatry, though the heart bee reserved free.

1 Cor. 6. 13. 19. v. D. The zeale of the
 godly doth but enrage wicked *19. v. As*
 men against them. *which answers the*
King was so en-
raged, that his
countenance was
changed

D. A man given to passion,
 will vex and distemper his owne
 heart

heart and body | *Prov. 25. 38.*

The King wills the fire to be
as hot as his rage, whereas a lin-
gering torment had beene hea-
vier.

D. The more a man is given
to passion, the more will hee over-
shooe himselfe. *Pro. 11. 24.*

20. v. D. Men given to pas-
sion have no stay in their cruelties
c. 11. v. 36.

D. Contempt of religion is a
sinne unworthy of reprove or par-
don. *Num. 16. 29, 30.*

21. v. These Worthies were
bound in their clothes, these ex-
ecutioners were no common
slaves, not caring for their appar-
rell, which however it might be
occasioned by the Kings Rigor,
yet was it not without the speciall
providence of God, that so; first,
the glory of Gods miracle might
shine forth more fully, being
muffled in their long garmets ti-
fuall amongst the Jewes, very un-
able to helpe themselves at all.
Secondly, the Lords tender care
over their bodies might appeare,
in that their garments were not
so much as singed, though the fire
seized on their binders and
bondes.

changed, and in
this heate hee take
order, that the
furnace should be
heated 7. times
hotter than usual-
ly it was.

20. v. And
besides, hee killed
one some of the
most valiant soul-
dier of his army,
whom hee straitly
charged, to bind
these men hand
and foot, and to
cast them bound
into the midst of
the fire forthwith.

21. v. The
which they did
with such haste
that there was no
leisure to put off
their clothes, but
being bound in
their long coats,
& other wearing
apparell, they
were thus cast in-
to the midst of the
fire, so that they
did not stay for fire.

D. The

D. The most unjust decrees shall finde speedy execution against the godly, *Ezr: 4. 23.*

D. True courage will resist fire to the very flames, *Heb: 10. 32.*

22. v. These souldiers feele the smart of their preposterous hast, their ill affection to the cause appeares by their overforwardnesse, for which cause themselves are first exposed to the furious flame.

D. Such as are hasty in doing ill offices to the Saints, are like to smart for it, *Ier: 20. 1, 2, 3.*

D. When good creatures are abused, they become plagues unto us, *2 Sam: 18. 9.*

D. The Lord orders that wicked men are taken in their owne net, *Prov. 21. 18.*

23. v. They fell downe bound; first, to shew there was no privie packing with the souldiers to shew them any favour. Secondly, to designe the true cause of their safety, not any art they had to charme the heat, such studies they abhorred; but indeede the accessse of the fourth person, till whose approach they were fast bound.

D. The Lord will have his workes so done, that his glory be not obscured in the doing of the, *1 King: 18. 35.*

It may seeme strange, that the same heat which

22. v. And it came to passe partly through the urgency of the Kings command, & partly through the excessive heat of the furnace, that these souldiers that cast them in, were burnt to death with the flame.

23. v. But as for these men, they fell downe fast bound in the midst of the fiery furnace.

burnt

burnt their binders, should spare their bonds, rather at the first than afterwards; sure there is some divine cause and reason to be rendred for it: had the bonds beene burnt sooner, the glory of the miracle had beene defaced; and had their bonds held them longer, they might seeme to have beene in a forlorne condition forsaken of God; so seasonable are his workes.

D. Second causes shall worke or not worke as they serve the glory of the first, *Iam. 5. 17, 18.*

24. v. D. The wondrous works of God may astonish the stoutest heart: *c. 6. v. 26.*

D. It is usual for Kings to communicate their grievances to their Counsellours: *5. 7*

D. Wise Governours doe enquire after the execution of their lawes: *2 Sam: 21. 11, 14.*

35. v. D. The miracles of the Lord are worth diligent observance: *1 Sam: 12. 16, 17.*

D. Miracles are outward teachers of the senses: *Acts 4. 16.*

D. The greatest torment the world can invent, cannot hurt the godly without the Lord: *Ion: 1.*

17.

Nebuchadnezzar calls the fourth person the Sonne of God, which however it seemed an ambiguous speech to some, yet is interpreted

by

24. v.

At which spectacle, when it was tolde the King, hee was exceedingly amazed, and said to his Governours, did not we cast three men, and those bound into the midst of the fiery furnace? wherein to they assented, It is so O King.

25. v.

O strange, I see foure men loosed from their bonds, and walking in the furnace with

out

by himfelfe to be an Angell of God, in 28. verfe. Angels in the office of miniftery to the Church have affumed humane bodies, fo that their fervice might be familiar, yet differing from our bodies: Firft, in creation, theirs were by the power of God made immediately of nothing, but ours of a preexiftent matter, by naturall generation according to the ordinance of nature. Secondly, in forme, ours are fashioned after the Image of God, but theirs not. Thirdly, in degree of affumption, ours are perfonally united, but theirs are onely put on as a garment; Angels being compleat fpirits, admit not the union of another nature. Fourthly, in duration, our bodies are to be reunited after death, and live for ever, but their bodies diffolved into nothing immediately upon the end of their fervice.

D. The Angel of the Lord is prefent with the godly in their tryalls: *Ifa. 63. 9.*

It was ufual with the Iewes to call Angels children of God, *Iob 1. 16.* which he had learned of them.

D. Wicked men befides their purpofes, doe fometimes approve of the gracious fpeech of the Saints: *Tit. 2. 12.*

D. Exceeding glorious is the prefence of one holy Angel miniftring to the Saints: *Rev. 18. 1.*

26. v. *Nebuchadnezzar*, as fome thinke, was now converted, for that he made fuch a confeffion of,

*out any harme,
and the fourth
feemeth exceeding
glorious, like
an Angel of God.*

26. v. *Whereas Nebuchadnezzar*

I 2 fuch

was

such an edict for God: but it appeares he was the olde man still; for after this he betakes himselfe to the ordinance of the Divell, using the helpe of forceres, in 4. 6. and also continues his adherence to his Idol Bel, whose name *Daniel* bore: yea lastly, he held a plurality of gods, which are in 6. 8. expresly set downe.

D. An unregenerate man in the instant of his conviction may doe an action morally good: *Acts 5. 1.*

D. The Lord is able to make the Churches foes her friends: *Psal. 68. 30.*

D. Gods servants first or last shall be approved of her enemies: *Rev. 13. 9.*

D. Our God is the most high in the judgement of our very enemies: *Deut. 32. 31.*

D. It is in some passion onely that wicked men favour the Saints: *Acts 26. 26.*

D. Christians must not shift out of troubles without a just call: *Isa. 28. 16.*

First, the experience of faith refined from doubts, from discontents, is in the tryall farre more precious than refined gold: *1. Pet. 1. 7.*

Secondly, the same Spirit that leades us into the field of temptation, will backe us in them, and seasonably leade us out of them: *Matt. 4. 1.*

Thirdly, trials are part of the Lords discipline, our nurture, and so being our wayes, while in them wee walke with God wee are safe: *Psal.*

Fourthly, while the Lord is husband of the Church, and Lord over her enemies, nothing above the strength of humane frailty can befall us: 1 Cor: 10. 13.

Fifthly, all the bitter of outward trialls is nothing to the sweets of that inward communion the soule hath, or may have with God: 2 Cor: 4. 16, 17.

Sixthly, hope above hope, and patience above strength, is the truest life of faith, and never wanted a most comfortable issue: 1am: 5. 11.

27. v. The fire had no power on them, and yet had heate to burne their bonds.

D. In miracles, natures power is turned aside, not overturned: Mark 16. 18.

D. Gods workes are glorious even in the very eyes of the ungodly: Ios: 9. 9, 10.

D. The creatures are friends with them that maintaine their peace with God: Iob 5. 22.

D. Gods miracles are but gazing stockes, fruitlesse to ungodly men: Exod: 9. 16, 30.

28. v. D. A wicked man may be able both to pray and praise God with extemporall prayer: Iob 27. 9, 10.

D. Worldly men can speake highly of God, and yet intend

I 3

not

27. v.

Whom to behold there assembled the Nobles and Rulers of Babylon, and to their amazement they observed that the fire had no power over them, their bodies or clothes, not so much as to change the colour of their garments, or to leave the smell of fire on any part of them.

28. v.

Yea the King brake

such an edict for God: but it appeares he was the olde man still; for after this he betakes himselfe to the ordinance of the Divell, using the helpe of forceres, in 4.6. and also continues his adherence to his Idol Bel, whose name *Daniel* bore: yea lastly, he held a plurality of gods, which are in 6. 8. expressly set downe.

D. An unregenerate man in the instant of his conviction may doe an action morally good: *Acts* 5.1.

D. The Lord is able to make the Churches foes her friends: *Psal.* 68.30.

D. Gods servants first or last shall be approved of her enemies: *Rev.* 13.9.

D. Our God is the most high in the judgement of our very enemies: *Deut.* 32.31.

D. It is in some passion onely that wicked men favour the Saints: *Acts* 26.26.

D. Christians must not shift out of troubles without a just call: *Isa.* 28.16.

First, the experience of faith refined from doubts, from discontents, is in the tryall farre more precious than refined gold: *1. Pet.* 1.7.

Secondly, the same Spirit that leades us into the field of temptation, will backe us in them, and seasonably leade us out of them: *Matth.* 4.1.

Thirdly, trialls are part of the Lords discipline, our nurrature, and so being our wayes, while in them wee walke with God wee are safe: *Psal.*

was so affected, that, hasting to the mouth of the furnace, he spake, Shadrach, Me. shack, and Abednigo, ye servants of the mighty God, come forth, who therupon stepped forth of the fiery furnace.

Churches foes

Fourthly, while the Lord is husband of the Church, and Lord over her enemies, nothing above the strength of humane frailty can befall us: 1 Cor: 10. 13.

Fifthly, all the bitter of outward trialls is nothing to the sweets of that inward communion the soule hath, or may have with God: 2 Cor: 4. 16, 17.

Sixthly, hope above hope, and patience above strength, is the truest life of faith, and never wanted a most comfortable issue: 1am: 5. 11.

27. v. The fire had no power on them, and yet had heate to burne their bonds.

D. In miracles, natures power is turned aside, not overturned: Mark 16. 18.

D. Gods workes are glorious even in the very eyes of the ungodly: Ios: 9. 9, 10.

D. The creatures are friends with them that maintaine their peace with God: Iob 5. 22.

D. Gods miracles are but gazing stockes, fruitlesse to ungodly men: Exod: 9. 16, 30.

28. v. D. A wicked man may be able both to pray and praise God with extemporall prayer: Iob 27. 9, 10.

D. Worldly men can speake highly of God, and yet intend

I 3

not

27. v.

Whom to behold there assembled the Nobles and Rulers of Babylon, and to their amazement they observed that the fire had no power over them, their bodies or clothes, not so much as to change the colour of their garments, or to leave the smell of fire on any part of them.

28. v.

Yea the King brake

not to receive him to be their God: *Tit. 1. 16.*

D. The Lord hath Angels ready to minister to the Saints *Heb. 1. 12.*

D. Gods servants are known by affiance in God in time of trouble: *Psal. 44. 17.*

D. Beleevers are never left destitute of protection in triall: *2 Chron. 20. 20.*

D. 'Tis the bodies of the Saints onely that Tyrants have to doe with: *Mat. 10. 28.*

D. Our bodies must suffer bitterness of torment, rather than betray religion: *Acts 21. 13.*

D. The miracles of the true God will not drive profane hearts from false gods: *4. 8.*

D. None but sincere ones may cal God their God: *Psal. 50. 16.*

29. v. This decree was of speciall use for the comfort of the Iewes: for, first, their worshippes would otherwise seeme a derision to these Pagans, whose taunts were suppressed by the severity of this law. Secondly, this decree might be an encouragement to such Chaldeans as might be converted by the Iews

brake into the praises of God, saying, all praise be given to the mighty God of the Iewes, who out of his abundant goodnesse hath sent his Angel to preserve his servants, trusting in him; who out of the zeale of God, have despised the Kings decree, yeelding to suffer most cruell torments, rather than to worship any god save their owne.

29. v.

Wherefore I make a royall decree, that whosoever shall dare to blaspheme the God of the Iewes, shall be torne peccemalle, and his house made a dung-hill; sith no god delivereth after this sort.

who.

who would have healed Babylon: Thirdly, this decree made the learning of God famous among the Gentiles, a speciall helpe to conversion; as we see in the three Magi, *Matth. 2.*

D. Death must punish blasphemy against the true God: *Levit: 24. 14.*

D. Enemies acknowledge none like Israels God
1 Sam: 4. 7.

<p>30. v. D. The hatred of the wicked will turne to the great advancemēt of the godly: chap: 6. v: 12, 28.</p>	<p>30. v. Also in recompence of their zeale the King pre- ferred these three Worthies in the government of Ba- bylon.</p>
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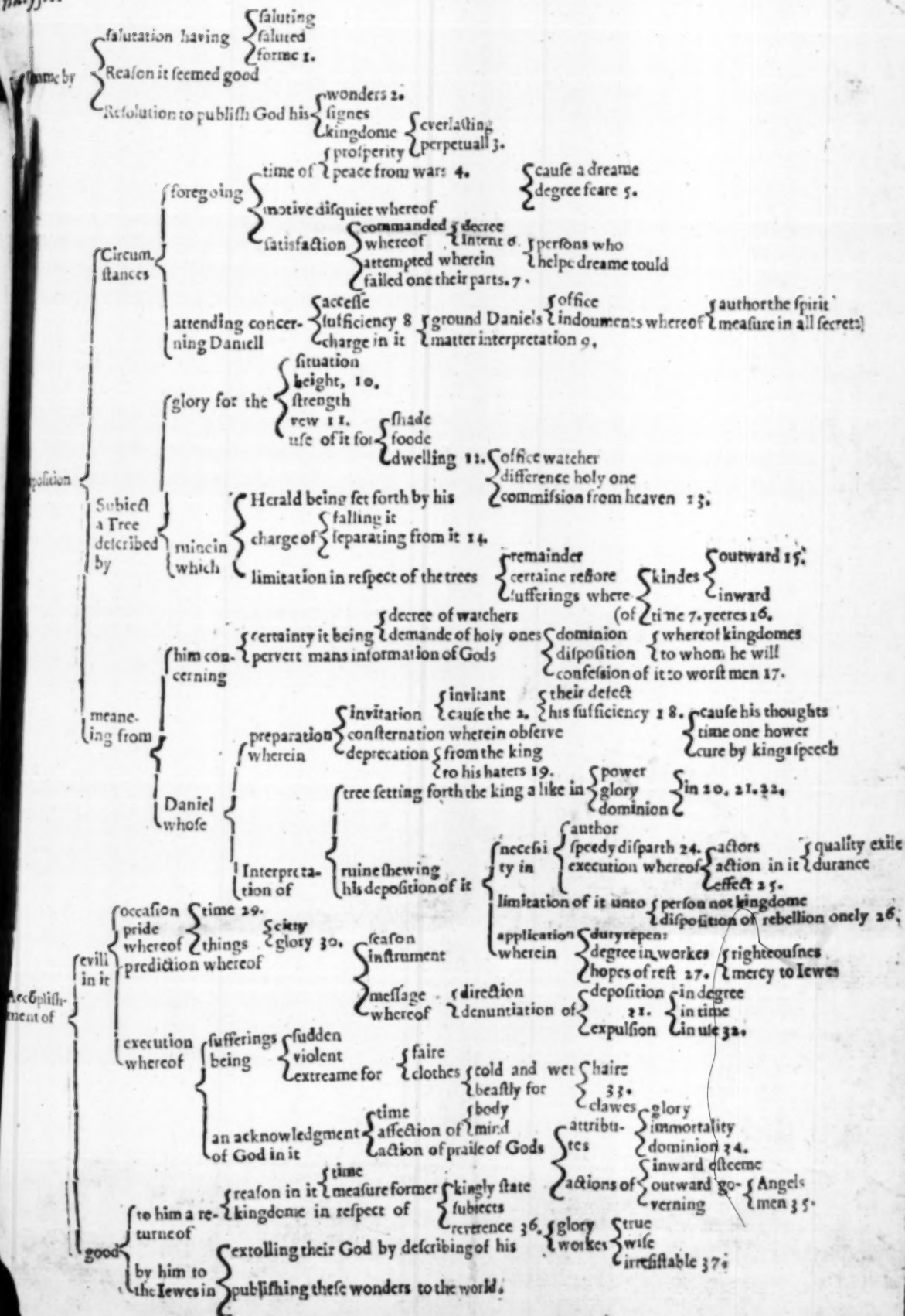
C A P. 4.

W E finde not any
certaine determina-
tion of the time of
this proclamation,
yet may it bee col-
lected by the conference of the
fourth verse, with other places of
Divine history: This dreame was
seene after the end of his warres,
in the 36. yeare of his reigne, for

C A P. 4. V. I.
I Nebuchad-
nezzar unto all
my people of what
nation or lan-
guage soever, ſed
greeting, All
peace and hap-
pinesse be increa-
sed amongst you.

The fourth Chapter containes Israels consolation by Nebuchadnezzars proclamation, where:

Analysis.



in the 35. yeare which was the 27. of *Ieconiah*, he invaded *Tyrus*, *Ezek. 29. 17.* And the yeare following he conquered Egypt, *Ezek. 30. 1.* whereupon he had rest, and this vision must needes bee 9. yeares before his death, and little lesse before his proclamation, for after this he had one yeare respite as in 29. verse, and 7. yeares hee lived like a beast, and in the yeare after his restore to his Kingdome hee sent abroad this proclamation, and in the end of the yeare hee died, having reigned in whole 45. yeares, living like an Atheist, ageing like a beast, and dying like a convert, well him if in truth of heart. Observe here an omission of 27. years history, wherein the condition of the Church exiled in Babylon was quiet: The Emperour being exercised in forraine warres, and the Nobles dishartned from attempting any thing against these 4. Worthies, having had formerly such ill successe, so that all this while no new thing befalling the Church worthy a Prophetickall history, the holy Spirit is silent herein: yet the history of the Remnant left in Iudea, is in other scriptures continewed, even untill the invasion of Egypt, which was the yeare next before this dreame.

D. The Lord vouchsafeth his Church some breathing from under tryall, *Amos 6. 12.*

D. Such as are sensible of their errors, will not sticke to publish their sinne and shame, *Mat. 27. 3, 4.*

D. It's a Kings office to advance religion by all meanes, *2 Chro: 17. 7, 8, 9.*

D. Gracious and loving speech doth highly commend

commend persons in place, *Ios: 7. 19.*

D. Peace is the greatest good that can be wished to a nation, *c. 6. v. 25.*

2. v. D. Tis a good thing to publish the wondrous workes of God, *Psal: 78. 3, 4.*

D. Miracles are wrought by the sole power of God, *Iohn 9. 33.*

3. v. D. Wonderfull and mighty workes are to bee found in the government of the Church *Rom: 11. 33.*

Concerning the Kingdome & lordship of God in his Church and over her enemies, hee had heard before in the second chapter, which now hee makes use of upon his restore to his reason.

D. Troubles will make men make use of former learning, 2 *Chron: 33. 12, 13.*

4. v. *Nebuchadnezzar* in the very yeare of his triumph hath a vision of his downefall.

D. The happines of this world is short, ready to perish, or ever enjoyed, *Isay 14. 11.*

D. Faire and flourishing estates cannot free the mind of burthensome cares, *Eccle: 5. 12.*

D. The Lord would have men

2. v. *I take it very profitable for your learning, to declare the many and wonderfull events that have through the mighty providence of God befallen mee.*

3. v. *O how admirable are his mighty workes, yea his dominion is an unchangeable soveraignety enduring to all generations.*

4. v. *For having finished all my warres, and living at home in my royall Pallace in great prosperity:*

5. v. *I had a strange dreame in a vision by night, wherewith*
my

men in a flourishing estate to | *my heart was*
 minde a change, 1 Cor:7.30. | *much disquieted.*

5.v. Concerning dreams, a profitable distinction may be here observed: dreames are twofold, Naturall, Supernaturall. First, Naturall are either 1. simple, and meere naturall, arising onely from the temperature of the naturall humors and appetites in the body. As the collick man dreames of warres, anger, and bloudshed: And the melancholly man, of groves, meadows, &c. *Isay 28.9.*

Secondly, Or else mixtly naturall, arising partly from our employments, and partly from our inclination of nature. Thus men dreame of their husbandry, law-suites: or sportes, yet with such circumstances, that the different temperature of their body may be discerned, as the husbandmā dreames how he was vexed with his cartell or servants, and how he layd about him thereupon, *Eccles:5.3.* and so of the rest, which others call humane, but I take it they are better termed mixt.

Secondly, Supernaturall are such as arise from an higher cause, than either our nature or trades, of which sort there be two kindes: First, Diabolicall arising from sathanish suggestion, who being a spirit, hath opportunity to steale into our fancy & thoughts both sleeping and waking. Such was that of the Baalites, 1 *King:22.22.*

Secondly, and also divine, arising from the motion of the holy Spirit, of frequent use anciendly with the Prophets, who saw in divine visions, those things pourtrayed to their senses, which they were to foretell to come to passe: but for more full satisfaction

tisfaction of us in this question, two doubts are to be resolved.

First, It may bee demanded how Divine, and Divellish dreames are differenced. For answer, Negatively, not by the first subject in whom they are. Satan may suggest wicked dreames, as well as wicked thoughts into Godly mindes; and the Lord appeares to *Balaam* and *Nebuchadnezzar*: nor yet are they discerned by the second event, both may be true; *Satā* may foresee the causes in nature working towards their highest perfection, when they use to dissolve into some effects; and foreseeing, he may foretell in a dreame, to confirme the superstitious observance of dreames. Nor lastly by the quality, for however it bee true, that the Lord never offers any unholy or uncleane things to our mindes, either sleeping or waking, yet *Sathan* may suggest holy things, aiming more fairely to accomplish his divellish ends thereby, and so to do good out of an evill intent, is all one as to do evill: Thus we reade the Divell did by the *Damocell*, suggesting to her that the Apostles were the servants of the living God; but why was this? but to hinder them in prayer by her unseasonable bauling; and also to possesse their heares that shee and they were companions, pact together to credit one another, both of the same stampe, *Acts* 16. 16. But affirmatively they may be differenced by the occasion, as first honest meditation, as in this King c. 2. v. 29. his thoughts were busied about the affaires of his Kingdome after him. Secondly, also godly care, as in *Ioseph*, whose minde was troubled about:

about *Mary*, and the scandall either of taking or refusing her, *Mat: 1. 20.* Thirdly, or else godly prayer in some deepe affliction, as *1. 2. v. 19.* Satan neither knowes our inward thoughts, nor mindes to reward them: and so on the contrary, were we musing on some covetous or revengefull projects, or wanton passions, and anon sleeping, we see those things done, as we mused of them; sure these are not the suggestions of the Spirit of grace, who rakes not in such puddles.

Secondly, Also they may bee distinguished by the forme, Satans suggestions in things to come are ambiguous and equivocall, who to salve his credit and custome speakes doubtfully, so that his predictions are capable of two contrary constructions, as *1 King: 22. 6.* The Lord shall deliver it into the hands of the King: Thou lying spirit? no lesse than two equivocations at once, What is it thou meanest? Ramoth, or the Arnie? and besides whether King dost thou meane? of Israel or of Syria? The like wile he used to beguile our first parents: yee shall be as Gods knowing good and evil: no lesse than two equivocations at once here also; what knowledge is it that is meant? knowledge by the cause is pretended, but knowledge experimentall intended; also what good and evil are here to be meant, not the morall good and evil as is pretended, but the commodious good of happiness that's lost, and the discomodious evil of misery thats purchased. But contrarily the Oracles of God are simple, certaine, and univocall; however darke where the mystery of them is not fully discerned.

discerned.

Thirdly and lastly, they may bee distinguished by the scope and drift, whether holy or hellish; if the end be to intice unto folly, or satiate sinfull lusts, or seduce from the simplicity that is in Christ, it is most certaine a divellish suggestion, *Dent. 13.*

2, 3, 4. But the Lords ends are ever holy, ever for some Divine and spirituall use; such was that of *Palates* wife, which was that the innocency of the Lord may be witnessed, by his very enemies, *Indas*, *Pilate*, the Centurion, and *Pilates* wife.

Secondly, it may be demanded what use is to be made of dreames, taking it questionles that dreames are to be observed, and profitable use to bee made. For answer:

First, naturall dreames discover the temperature of our humors, and what diseases our bodyes are most subject to, and what passions have most dominion over us.

Secondly, For mixt dreames they declare what vices are incident to our callings and companies, and what evill it concerns us to watch against, and examine for on the day following.

Thirdly, for Divine dreames, they direct us what is necessary to be knowen or done by us, in any particular service, which now are tare in this glorious light of truth.

Fourthly, for divellish dreames, they warne us wherein the Tempter hath most advantage, and wherein it behooveth us to be especially armed to resist him.

D. Such as are terrible to the Saints, them will the

the Lord make a terror to themselves, *Ier: 20. 4.*

D. The Lord can make our very thoughts a torture to us, *Ifay 51. 19, 20.*

All the Kings glorious pompe and treasure, nor all his observance and attendants could cure his disquietnes of heart herein, they are cold comforters.

D. All worldly things are unable to quiet a troubled heart, *Gen. 4. 17.*

6. v. The King had had experience of their doubling before, for which cause he fell foule with them, that one would have thought, hee would never have betaken himselfe againe to such imposters for resolution; contrarily, he had received such full satisfaction from *Daniel*, that no man should have beaten him from *Daniels* counsel, yet we see how besotted he is in both.

6. v.
*In which distresse
I assembled unto
mee all the Sages
of Babylon, hoping
from them to receive
the interpretation of my
dreame.*

D. Seducers shall have better respect of the times than the true Prophets of God, *2 Cor: 11. 20.*

D. Trouble of minde drives wicked men to the Divell for helpe, *1 Sam: 28. 8.*

D. No worth or approved faithfullnesse can gaine wicked men to respect the godly, *1 Sam: 14. 5, 6, 10.*

7. v. In the second Chapter they promised in case the King would declare his dreame, they then assured him of resolution,

7. v.
*Before all whom
being*

here

here the dreame was far easier, & was related particularly, and yet they are as much to seeke as before.

D. Tis the manner of seducers to make up with braggs what they want of truth: 2. Pet. 2. 19.

D. The greatest Clarks in the world are to seeke in Divine things, 1 Cor. 3. 19.

8. v. D. Tis the manner of worldly men to use Gods ordinance then only, when their own finfull refuges faile them, Hose: 2.

7. The King had called him Bel-his-secrets-Treasurer, and yet he is the last man sought; too sure he that was worthy that name, was worthy better respects.

D. If wicked men admire Gods graces in any, tis but in good moode onely, Gal. 4. 15.

Nebuchadnezzar mentions his former Idolatry, and Sorcery without distaste, still Bell is his God, still the heat henish Gods are deemed holy, which shews he was yet unsound at heart, not with standing this faire flourish.

D. Tis a note of an unsound heart to mention ones former evil life

being assembled before me, I related my dreame, but all in vaine, they were unable to resolve my dreame.

8. v.

And when all men sayled me I sent for Daniell (who is truly called after the name of Bell my God Belte - shazzer the treasurer of Bell his secrets,) being rarely qualified with the endowments of the holy Gods, and related to him my dreame.

9. v.

Whereas O Belte - shazzer ruler over the wise men, I have had

life without some distast, *Iere. 31. 13.*

D. Wicked men doe so confesse God, as that still they maintaine the affection of their former Idolls, *2 King: 17. 41.*

9. v. D. A wicked man may know that the gifts of grace are wrought by the Spirit, *1. Cor. 12. 11.*

Gods Spirit is in his creature, either in respect of naturall motion, hee is our breath and being, *Gen: 1. 2.* The Spirit of God moved upon the waters, that formles creature was norished and sustained by the informing Spirit. Also Gods Spirit is in his creature by supernaturall influence of grace, ministring not the generall Image of life, and being; but speciall Image of holinesse, and Righteousnesse, in which sense the Spirit is said to be in *Daniell.*

D. The speciall presence of the Spirit is vouchsafed to the Godly onely, *Rev. 3. 19, 20.*

D. The hardest things are easiest to them that are taught of God, *Phi: 4. 13.*

10. v. *Nebuchadnezzar* remembers this vision; but forgets the former in the second Chap. where as this was lesse strange, and consisted of far more particulars; and therefore more burthenous to the memory; sure there is some higher reason for it.

First one maine reason of his forgetfulness was the

had experience of thy rare endowments from the holy Gods, so that the most secret things are easie to thee, I require thee to enterpres so, as my dreame.

10. v.

In my dreame that I had by night, me thought I discerned a tree standing in the midst of the earth exceeding tall and great.

the occasion of *Daniels* grace, whereto the Intricacy of the cause made way; but here *Daniel* had as much grace, and honour as the Court could afford; and needed no addition for the releife of his brethren.

Secondly the drift of this was to humble the King, so that the more it was imprinted in his memory, both for words and sense, the more ready he might have it to make a present use of.

Thirdly, that concerned him least, being the least of the fourth oppressing mettals; for that it was sufficient, he retained so much as concerned himselfe; but here himselfe is the onely subject, so that the more familiar was his warning, the more excusable his impenitent life.

Lastly, the memory of this night more besooke the wise men, sith the Scriptures reveale sufficient direction for the meaning hereof, *Ezek.* 31. from 1. to 12. doth set forth the same things in the most of the particulars here mentioned, the which learning of the Jews being despised by the, they are wholly ignorant of the Lords secrets; but *Daniell* well instructed in the Prophecy of his fellow captive, *Ezekiel*, craves no time of study, but before he went out of the Kings presence, dispatcheth the interpretation, as in 19.

D. Wicked men may be planted and take rooting in wordly glory, *Psa.* 37. 35.

11. v. D. We have here excessive and hyperbolic speeches intending an exceeding height and largeness of Dominion over the

K

whole

11. v. The which after a while grew to be so

whole earth.

12. v. The leaves, and branches affording shadow and food, doe set forth the sweet benefit of government, without which no society can stand, it being indeed the soule informing, and enlivening the societies both of church and common weale.

D. Government is a most faire and precious thing in common wealth, *Judg. 5. 6. 7.*

D. The benefit of government extends to al societies Lament. 4.

20.

The Chaldeans subjects of this Kingdome are resembled unto beasts, and foules, not onely for that they were of brutish manners to Godward, but also in that they made no other use of the tree of government, and the freedoms of laws, then the very creatures doe of Gods generall providence: eat and sleepe, and passe their times without improvement of any higher good.

D. Men of brutish manners are but beasts in Gods esteemers. 3.

13. v. The Angell is set forth by his watch, and guardiency of the Church, his nature being se-

so strong, & large that the top of it seemed to reach the skie, and the uttermost part of the world might discern the greatness of it. *Thom*

12. v.

The leaves of which tree were large, and beautiful, and the fruite so much that it afforded food for all living things, under the shadow the wild beast couched and the foule of the aire builded in the branches thereof. *Thom*

And after a while in the same dream, we thought of him as holy Angell and guardian of the Church etc. *with*

cret

cret, and needlesse here to bee knowne: also by his difference hee was an holy one. Sometime the Lord useth euill Angels in the ministry of iudgements, but here the same holy one that defends the Church, brings a message of offence to her enemies, according to an other example of both offices in 10. 13. 20.

D. The holy Angels are guardians of the Church, Psal. 34. 7.

D. The good Angels are ready to vex the enemies of the Church 10. 20.

D. The holy Angels doe nothing without Commission from heaven: 9. 21.

14. v. D. The holy Angels are earnest in the Churches re-venge, Rev: 18. 21.

D. The flourishing state of the wicked is lure to ruinate, and fall, Psal. 37. 38.

D. The greatest Conquerors may yet at last be forsaken of all their tr: ine, Iudg. 4. 17.

15. v. Nebuchadnezzar hath shewed pitty to the remnant of the Lord, sparing the kingly seed,

the good figgs, Priests, and Prophets, yea had left David a stumpe

with Commission from God.

Commanding strictly to fall the tree above ground the crop of his branches, and shake off his leaves, discharging the beauty, and fruites the shadow of its branches.

15. v. D. The holy Angels leave the stumpe even with the top of the grasse, which surely that it bee not stocked up, and leave it unswe-ved to be wet with showers, and let it share with beasts in the grasse of the field.

16. v. And let his heart

of a Kingdome.

The poore and vinedressers under the government of *Gedaliah*: and now he hath a stumpe left, and reserved for a kingly state againe. *hearts bee changed from manly to brutish manners for the space of full seaven yeares.*

D. The Iudgements of wicked men are sometime mixed with mercy, *Ezek: 29. 13. 14.*

D. The least favour that is shewed to the godly, shall be repayed double, *Ier: 34. 17.*

The Lords determination of reserving the kingdome for him, is set forth by an Iron band which can not be broken for that.

D. Gods determination of events is an irrefragable band: *6. 11. 27.*

D. Beastly manners are worthy no other than beastly usage, *Ier: 22. 18. 19.*

D. To be given to brutish manners is a strange Iudgement from God, *Rom: 1. 24.*

D. Greivous sinners shall suffer long, and tedious Iudgements, *Mich: 7. 34.*

Here are divers Circumstances furthering the interpretation: as first the tree thus glorious, and large, interpreted *Ashur*, in *Ezek: 31.*

Secondly, the falling of the tree must intend the fall of the Kings person, and not the fall of the kingdome which was to fill up the seventy yeeres.

Thirdly the eating grasse with the beasts must needs intend a person, and such a person who naturally used to feed more daintily, els had it bin no Iudgement.

Fourthly the change of the heart of the stumpe

into

into beastly manners, shewes this stumpe must intend a reasonable creature, who must degenerate into a vile brutish disposition.

Fifty, the seven times can not be meant of days or weeks, for that his haire, and nailes could not be grown in that time to their length, and stiffness; nor yet seventy yeeres, sith no man now lived so long; but seven yeeres.

D. The Circumstances of the Text are a speciall helpe to interpretation, *Act: 9. 22.*

17. v. This is the demand of the holy ones, hence the Papists would infer the intercession of Angels for the Church on earth, shewing their poverty of fit Text for their purpose: for first, the thing demanded is execution of Iudgement, and not the obtaining of mercy.

Secondly this demande concerneth the enemy of the church, and not her selfe at all.

Thirdly the demande was made to the dwellers on earth, the Emperials, and not the God of heaven.

Lastly were it granted the Angels pray for us, yet will it cost them sweate to inter our prayers to them.

It may further be resolved how this is said to be the decree of the

17. v.

Wherein faile ye not, sith the holy Angels guardians of the Church have decreed it with themselves, and jointly required it of you, that by this spectacle all men living may know that the Almighty God overruleth the Monarchy of the world disposing it as hee will yea even where the wildest men are rulers of it.

Angels, sixth decree is an eternall act, intermall and peculiar to God himselfe: This is spoken by way of Anthropopathey or assimilation to men. A King having given his captaine charge to sack and burne a City: they consult among themselves who shall leade his forces against it, it being small & unworthy the cumber of all: as in *Ios: 7. 3.* now this Captaine wars not only by commission from the King, but by the joynt decree, and determination of his fellow captains, who may be said not to decree the destruction, but the personal execution of their Kings former pleasure. Thus was it here, this Angell professeth hee doth nothing herein without the consent of his fellow guardians the Angels.

D. The holy Angels advise together what is fittest to be done to the Church: *1. 8. 3.*

D. Many Angels have in charge the tuition of the Church, *Heb: 1. 12.*

D. The Lord makes some spectacles of his Iudgements for others learning, *Num: 25. 5.*

These living men are either all mankind in common, who so long as the world should stand, might heare of this strange Iudgement on so great a King: or els the persecutors of the Church in speciall, that they might learne not to exalt themselves against God, and his religion: the which end seems very probable from *Ezek: 31. 14.*

D. Gods Iudgements are of speciall use for the instruction of the living, *Isc: 26. 9.*

The most base men are said to be preferred to kingdomes, to shew that Gods providence extends not onely to the placing of the wise, and godly go-

vernours

vernours, and such as have civill right: but even to Tirants and usurpers, who are raised by the Lord: Notwithstanding the dishonest meanes of treason, bribery or flattery they used.

D. The basest usurpers, and Tirants have their kingdomes by the disposition of the Lord; *John: 19. 11.*

Concerning the Lords government of the basest men, and their evill actions, observe first, the providence of God about Tiranny and evill actions is active. 2 *Sam: 16. 10.* *Shimei* is commanded to curse *David*: that providence that ordered his railing was not meereely passive; for that a pure and perfect act can not suffer, nor cease to act, and otherwise something might fall out evill both in nature, and in use, which may not bee admitted without impeachment of Gods holinesse: for he were a weake God in case he covert not that to a good use which (however evill in nature) is permitted by him.

Secondly this active providence is from a most holy purpose, which is as large, and particular, as the events of things produced in time.

Considered besides, this providence about sinne, is ever in Iudgement to the sinner, so that how ever it be evill for man to sinne, yet for the Lord to punish former sinnes, is very good; being free to plague as he will; for that the disorder is from the mover, and not the motion, as a lame horse goes being spurred by the rider, yet halts being in his body diseased or lame, and againe the Lord doth no way further sinne as sinne, offers no violence to his will, nor infuses malice into his affections, nor yet with

withholds any grace that is due either by vertue of his covenant, or the necessity of his owne glory, nor suspends the vigor of natural being or motion. Again, this providence about sinne is undefiled by him, for that the most perfect purity is capable of no other quality, is neither intended nor remitted: As scarlet the deepest colour in graine is capable of no other die: and also perfect contraries can never mix, but one doth ever destroy the other; nothing and evill are contraries to Gods holy being; That nothing should not have a roome, God made the worlds, and that evill may not have a place, he will destroy the worlds, so that there can be no union twixt Gods holines, and sinnes unholinesse.

18. v. D. Such as would have resolution, must fully relate their doubts, *Gen. 41. 17.*

D. Trouble of minde is ever restlesse, seeking from one to another, *Song. 5. 6, 7.*

D. An opinion of the sufficiency of our teachers, is a helpe to conviction, *1 Kings 14. 2.*

19. v. Daniel adds his Chaldean name, for that hee writing this in the Chaldee tongue, and for the use of the Chaldeans as well as any others, yet with such circumstances, that hee conceales not his owne dislike of his glorious title.

18. v.

Thus I have related my dream, let mee heare O Belteshazzar thy interpretation, for that all the Sages in Babylon have failed mee herein; which thou I presume wilt not, being rarely qualified with gifts from the holy Gods.

D. Holy

D. Holy Ministers must use all meanes to make their persons and message acceptable with their hearers, 1 Cor: 10. 33.

D. Ministers must so yeeld to their hearers, that they approve not their ill, v. 19.

The dreame did disquiet Daniel for an houres space, with, first, sorrow for this strange judgement on the King, who had many commendable parts in him, and from whom he had received many speciall favours, and his brethren enjoyed much peace and safety by his lenity towards them. Secondly, feare of what evils might ensue, either in the seven yeares of his exile, or after: new Kings, new manners, new lawes, new favourites; hitherto Daniel being gracious with the King, durst attempt the injury of his brethren, but what siding and division there might bee in the Kings absence he knew not, but might suspect the worst.

D. The depths of Gods waies are such, that the Godly wise are unable to sound the same, Eccle: 3.

17.

D. Wicked men thinke the godly

19. v.
The strangenesse of which dreame did disquiet the thoughts of Daniel (called amongst the Chaldeans Belteshazzar) for an houre space, which the King observing said, Let it not trouble thee, but tell mee it, bee it better or worse: whereupon Daniel began, O my Lord, I wish rather the evils thou hast dreamed of, to thy very enemies than thy selfe.

20. v.
The tree thou sawest so firme & so strong, so tall and conspicuous to the world:

21. v.
Whose leaves were

godly should make as light of Gods judgements as themselves, *Isay 5. 19.*

D. The Godly are more troubled at Gods judgements than the wicked themselves, *Ier: 4. 19. 22.*

D. The prosperity of such as favour the Church is much to be prayed for, *1 Tim. 2. 1.*

20. 21. 22. v. *Nebuchadnezzar* is here compared to a tree: first in respect of rooting, the Lord having planted him a firme foundation; so that none of the Kings of the nations were able to withstand him, or hinder his growth, as *Ier: 27. 6. 8.*

Secondly, in respect of fruite of lawes, which the nations did enjoy; it being a true Axiome, that the Tirant is better than no King, and ill lawes, than no govenment at all.

Thirdly, in regard of the shadow of peace and security his subjects enjoyed under him, who was of a generous Spirit, and dealt nobly with his vassalls, sparing unnecessary cruelty and servitude, more than many other Conquerers.

Fourthly, but especially was he a covering to the Iewes, who in the peace of Babylon, obtained a Sanctuary of refuge there.

D. The word of God doth give men their true worth though strangers, *Mat. 12. 42.*

Remarkable is it that such as were Lords over the

were so large, and fruite so much, that is afforded shade and feeders for soules and beasts.

22. v. 10

Thou O King art meant by this tree, who art raised to great power and strength, so that thy dominion extended far and wide through the whole earth.

the Jewes, however onely by Tyranny, yet for the Churches, usurped title had they prosperous successe, and the conquest of the world, though they little dreamed of this reason in God his government.

D. Such as are Lords over the Church have large dominions in her title, *Eze: 29. 18, 19.*

D. Great strength and pompe can minister little security to the owners, *Iob 20. 5.*

D. Estates gotten by oppression, are transitory at their greatest height, *1 King: 16. 7. 15. 18.*

It had bene a great grace for the King to bee resembled to this tree, so large, so fruitfull, and comfortable to all the living, had the interpretation stayd there; but alas, all this is but the groundworke of the tragique part ready to ensue.

D. Gracelesmen shall as well taste of the sowre as sweete of prosperity, *Luk. 12. 20.*

23. 24. 25. v. D. Gods Ministers must truly interpret the word as well from the sharpe as the sweeter sence, *Ezek: 2. 5.*

D. There is an infallible certainty in the decree of God, *Pro: 19. 21.*

The holy Prophet wisely conceals what might have provoked the King, They shall drive thee, but whither? This (they) intend Angels or men, or if men, whether his Nobles or forraine Princes, he determines not: for first

23. v.

And whereas thou observest an holy Angell, guardian of the Church, with commission from above, commanding to fall the tree, leaving onely the stumpe upon the roote which being fastened to the earth

first, it might have occasioned a great bustle twixt the King & his Courtiours, secret suspicions, and causelesse jealousies, which had beene an ill office, sith the faction that deposed him was sudden.

And secondly, It might have purchased a great deale of disdaine, and dispite, from the Nobles to him, and his brethren, whose displeasure might have done them a mischife, during the seven yeares of the Kings madnesse, wherein tis uncertaine what government there was.

D. Tis an ill office to sow variance twixt the Kings and their people, 2 Sam: 15. 36.

D. Men led by their owne lusts, are fitter mates for beasts than men, Eccl: 5. 20, 21.

Concerning the change of Nebuchadnezzar it is both strange and fearefull to consider, & whether Physitians can give any probable reason for it, or Historians record any other experiment of others, who having beene left in the woods or wilderness, have degenerate into a wilde and savage nature, it matters not.

earth inseparably, was to endure wet, and cold, and to fare as the beasts for the space of seven yeares.

24. V.

These things declare O King, the purpose of Almighty God, shortly to be accomplished upon my lord the King.

25. V.

For thou shalt be driven from the society of men, to live in the wilderness with wilde beasts, and for hunger thou shalt eate grasse as doth the ox, enduring naked, cold, and wet, and seven yeares shall be expired herein.

This

This appeares by the occasion, manner, degree, and time, to be supernaturall. For first, his minde was become brutish, contenting himselfe with the wilderness, as in *v. 3. v. 21.* appeares: not minding his returne to his Kingdome.

Secondly, yet was he able to count the yeares, and observe that he passed not the limited time of seven yeares, as himselfe observes, in the *34. vers.*

Thirdly, his body now old, notwithstanding his soft apparrell and tender feeding, was now hardened to endure without sicknesse, sursets, cold or heate, and his stomacke able to digest such cold raw and heartlesse fare, as the barren wilderness afforded him.

Fourthly, he was all this while untouched of any of the wilde beasts: which was strange among beasts of prey, especially since going on all foure (hee fed as an oxe) hee must needs bee slowe of flight.

Fifthly, however he was neglected as one forlorne, the whole seven yeates, yet then are his Nobles guided with a strong providence, to hunt the woods for their old Master, when his pride and stubbornesse of heart begins to relent: so that hee hath no sooner confessed his acknowledgement of God but his Nobles surprize him.

Sixtly, whereas he grew so deformed that the beasts tooke him for a beast, yet when his understanding returnes, his comeliness returnes, yea before his Inauguration into his Kingdome, while the fodder was yet in his body (A wonder of wonders) every

every circumstance seeming a new creation: The terme of seven yeares is limited for the glory of Gods iustice in his expulsion, and mercy on his returne and safety to his Kingdome.

D. When Gods judgements have wrought his purpose, they shall be removed, *1er. 30. 24.*

D. Humiliation is the kindly frame of Gods rodds, *Isay 27. 9.*

26. v. D. The Lords judgements are tempered with mercy, *Hab: 3. 3.*

D. There is an undoubted certainty in the promises of God, *a Chron: 1. 20.*

Heavens for the God of the heavens, an usual ty. as in *Luk. 13. 21.*

A metonymic of the subject.

D. The condition of holynesse must be observed or ever the promise be due, *Heb: 12. 14.*

27. v. Where the popish Doctors meete with this word Counsell, they straine their wits and the truth too, to confirme their Counsels of perfection, which they interpret to be vettrous actiōs beyond bond or duty; but in this place they are sparing, foreseeing that this place doth crush their distinction; for we see repentance, righteounesse, and mercy required as Divine Counsels

26. v.

Also where as the Stamp was spred, know for thy Comfort, that thy Kingdome shall reserved safe and sound against the time thou shalt confesse the mighty power of God above.

27. v.

Wherefore hearken to my advice, alter the former course of thy sinful life by the exercise of righteousness: so wardes all the afflicted Iewes, if possible this repentance

fels, than which no duties of the covenant are more especially morall, and that in their owne confessions.

D. Gods Ministers must as well use loving persuasions as terrible threats, 2 Cor. 5. 11.

D. The consideration of judgements should move to repentance, Job 2. 12.

D. Good counsell is not alway acceptable with bad men, 1 Sam. 2. 24. 25.

D. Such as heare wholesome counsell are in the way to true repentance, Act. 17. 11, 12.

D. Repentance is the onely way to escape the judgements of God, Jer. 16. 3.

D. Repentance is a breaking off from the former course of sinne, Isay 1. 16, 17.

The King was an open oppressor, and Daniel preacheth righteousness and mercy.

D. Ministers must buckle with the sinnes their people are most subject too, Act. 24. 25.

D. The true penitent sets himselfe most against his former reigning sinnes, Psa. 51. 4, 5.

D. Such as continue their former oppressions never yet repented, Michs. 6. 10, 11.

D. Gods grace meekens the most hard and cruell heart, Isay 11. 6, 9.

D. Sinnes of oppression are broken off by the exercise of the workes of mercy, Psa. 16. 6.

D. Workes of mercy are to be done at the time of conversion, and not to be deferred till death, Luke 19. 8.

D. The afflicted household of faith are the truest object

object of mercy, Gal. 6. 10.

But here it is demanded, how *Daniel* might see him in hope of tranquillity, seeing hee observes it was decreed by God, and preached by the Angel he should thus suffer.

I answer, First, it might be deferred though not reversed: *Daniel* knew not the time it should begin, though he was well assured it could not be repealed, but first or last sure to light upon him. Thus we see *Ahabs* humiliation, reprimed the judgement for his dayes, which was decreed certainly against his house.

Secondly, the extremity might be lessened for ought he knew, and yet the purpose certaine: as we see *Ierusalem*s destruction, in respect of the bitterness, was shortened for the elects sake, otherwise the very name of *Israel* had beene rooted out, Mat. 24. 24.

Thirdly, *Daniel* might doe it from the warrant of all the promises made to repentance, which tender all happinesse to the repentant soule: *Nebuchadnezzars* happinesse was not impaired by the decree (which makes no man either sinfull or miserable) but by the omission of the condition in the promise, so that *Daniel* might have gone further and said: Breake off thy sinne by true repentance; and thy tranquillity shall be lengthened, sith hee knew that the same decree which had appointed him to misery, had also left him to his owne heart, not to receive wholesome admonition.

Fourthly, though *Nebuchadnezzars* misery was necessary in respect of the first cause God, yet was

it contingent in respect of second causes, *Daniel* & *Nebuchadnezzar* himselve. And tis usuall with the Prophets to speake of things as contingent events: for that they are so to their hearers; though themselves doe know they are necessary in regard of God the first mover. *2 King: 8. 10.* the Prophet tells *Hazael*, his Lord *Benadad* might recover, when yet the Lord had shewed him he should surely die: recover he might in regard of his strength, age, the nature of disease, and skill of his Philistians, had not *Hazael* strangled him; but recover he could not in regard of God, who had appointed the meanes, time, and manner of his death.

Lastly, Gods unchangeable purpose doth not overthrowe the word of promise: both equally his ordinances and will, though differently so called; the one is our rule, the other the Lords secret, and reserved in the heavens unknowen to his glorious Angels, and Saints, so that things revealed are for us, and our children, to beleeve and practise, whether we know the secret purpose or no, *Deut: 29. 29.* And therefore the Prophet was bound to presse repentance, though he deemed it bootlesse.

D. The immutability of the decree doth not destroy the benefit of holy duties, *Psal: 2. 7. 8.*

Surely repentance had better promises; but the King was most capable of this.

D. Godly teachers must use such arguments as their hearers are most capable of, *Act: 17. 24, 25.*

D. Godlynesse is the way to lengthen our prosperous dayes on earth, *1 Tim: 4. 8.*

28. v. Every parte of the curse is sure to light upon the impenitent, *If: 14.23,24.*

D. No outward greatnesse can secure any from the vengeance of God, *1 Sam: 12.25.*

29. v. Though delights bee lawful, yet may they breed insufferable finnes, *Math: 24.38.*

D. Tis the Lords manner to give wicked men a time of respite, *Rev: 2.21.*

30.v.D. Great meanes breed great mindes, *2 Chro: 32.31.*

Babylon was first built by *Nimrod*, and finished by *Ninus*, and his wife *Semiramis*, onely *Nebuchadnezzar* enlarged the City, & built the Emperiall Pallace entirely; yet such is his pride hee knows no founder but himselfe.

D. Proud men will detract both from God and man, *If: 36.18,19.*

D. Wicked men ascribe their greatnesse to their owne providence, *Hab. 1.16.*

D. Tis wicked to intend our owne glory before the Lords, *s. 22,23.*

D. The Lord giveth wicked men over to the greatest impie-

28.v.

*Notwithstanding which adm-
nition all these
things befall the
King accordingly.*

29. v.

*For after one
yeare as he walked
in the royall Pal-
lace of his king-
dom: of Babylon,
he spake thus.*

30. v.

*Is not this Ba-
bylon the great
magnificent Ci-
ty, that I have
built, with therein
all Pallace there-
in, to bee the seat
of the Empire, &
all this by my
mighty power, and
to set forth the glo-
ry of my Majesty
and greatnesse.*

ties

31.v.

ties immediately before the execution of vengeance, *Re. 18.5,6.*

31. v. D. New impieties doe worke out old threatened curses, *1 King: 2.42.44:*

D. The Lord will not have patience with such sinners as directly affront his majesty, *Jer: 44.22.*

D. Revenge will over-take sinners when they least thinke it: *Matth: 24.50,51.*

The Lord stileth him his servant, while he waged the Lords battells; but cast him out of all when hee rebelleth against his majesty.

D. None are so honored of God, but rebellion will put them out of all, *1 Sam: 13.13.*

32. v. D. Such as are carelesse of Gods warnings shall have them remembred with a witnes, *1 King: 1.11.38..with the 14.10, 11.*

This voice from heaven witnesseth the same thing the which Daniel had done, not onely in sense but in the very words.

D. If sinners should heare a voice from heaven, it would witnesse no other thing then the Pro-

31. v.

While these blasphemies were in uttering, a voice sent from God was heard speaking to the King: Even now o King is this kingdom thou vauntest of, taken from thee.

32. v.

Yea even now shalt thou bee banished the society of men, so inhabite with beasts, eating grasse as an ox; for full seuen yeares untill thou confesse that the most high God overruleth the Kingdomes of the world, disposing them to whomsoever hee will.

phets doe, *Luk* : 16.31.

D. Tract of time doth not lessen one jot of the Lords severity, *2 Pet* : 3.9.

Nor holy men nor Angels doe favour despisers of God, *Num* : 12.24.

The King refused the revealed will, and fulfills the secret in his rejection.

D. Such as violate Gods revealed will, do yet accomplish his secret, *1 King* : 12.14.

These two wils being both the will of God, it seemes heard to say the one may be kept, and the other broken : For answer, let these rules be observed for the differencing these two.

First, the revealed will is rather an effect, or instrument of Gods will, than his will it selfe, which is ever the same immutable.

Secondly, the secret will is the Lords rule, revealed ours: he doth all things after the good pleasure of his will, wee all things according to the determination of his word, or revealed will, not daring to pry into the Arke of his secrecies.

Thirdly, the revealed will is no otherwise his will, than as it is the will of his work: Scripture, Sabbath, Sermons, intend the salvation of hearers, though the worker, the Spirit may intend a judgement for neglect, and inexcusable nesse. But the secret will is ever the will of the worker, and not of the worke.

Fourthly, the secret wil is ever certaine, absolute, and independant, respecting nothing in us; but the revealed conditionall, and dependant, respecting in

its promises and threats, our penitency and obstinacy of heart.

Fifthly, the revealed will may bee resisted, the limitation of the promise or threate, being observed or omitted, *Act: 7. 51.* But the secret purpose never, *Rom: 9. 19.*

Sixtly, these wils are not contraries; but onely divers expressions of the same will, the implication of the revealed, being understood, *Isa: 38,* *Hezekiah shall live three yeeres longer, Hezekiah shall die now, viz, unlesse he repent his pride: thus both are reconciled.*

33. v. Iudgement over-takes the wicked in the instant of their sinne, *Num: 25. 8.*

D. The Lords execution is as large as his threatnings, *Nah. 1. 3.*

34. v. D. Long and tedious afflictions are for stubborne Spirits, *Num: 14. 22. 32. 34.*

Nebuchadnezzar was here converted from beastly to manly manners; but for returning from sinne to God, I can not finde any such change, the retinew of his Idolatry in the eight yeeres, induces me otherwise to judge of him.

D. Vnderstanding is bestowed for the acknowledgment of the true God, *Pf: 32. 8, 9.*

D. A wicked man may make a

33. v.

And forth- with these things befall the King, who was driven from humane society to eate grasse as an oxe, and by enduring colde and wet, his haire grew long, and stiffe like eagles wings or feathers, and his nailes long and crooked like Talans.

34. v.

true

true acknowledgment of God, 2
Chr:12.11.

D. The Lord will force his
very enemies to give him praise,
Psa:68.30.51.

D. Our God liveth for ever,
Rev.4.10.

D. The Lords overruling
power hath neither end nor inter-
mission, *1 Tim:6.16.*

35.v. D. All the inhabitants
of the earth are as nothing in
Godsesteeme, *Isa.40.12.*

D. The Lord hath whole ar-
mies of heavenly Angels, *Psal:*
148.2.

D. The Lord ruleth the armies
of Angels as him pleaseth, *103.*
Psa:31.

D. Lord ruleth as he pleaseth
the dwellers on the earth, *Isa:46.*
10.

For first, hee wils absolutely
what he wils without any condi-
tion of the thing willed, *Ro.:9.16.*
The which appeares hereby, the
propositions of his most holy
minde are of greatest perfection.

Secondly, againe an absolute
proposition is onely independant, and noble: but an
hypotheticall dependant, subject to the mutati-
on upon the change of the meanest things, and is
there-

And at the end
of the yeeres, my
pride being sub-
dued, I cast my
eyes up towards
the God of hea-
vens; whereupon
my capacity was
restored, and I
gave honor and
praise to the wigh-
ty immortal God
whose domination
endureth for ever
and through all
ages.

35.v.

In whose esteem
all the dwellers on
the earth are as
nothing; where-
unto as he will the
hostes of heaven-
ly Angels, and all
the dwellers on
the earth without
either let or con-
troule.

therefore unworthy our God.

Thirdly, yea an absolute purpose is only one act: but a conditionall purpose is first an uncertaine conceite, and afterward made compleate.

When the condition is not frustrate by something out of God, falling out beside his first thoughts: which deviduall act of the will is an high disparage to our most wise God.

Lastly, the foreknowledge of things that wil fall out differently in time, doth not hinder, but that his will may be absolute: for that first Gods prescience (as we may so say) followes in order his wil, things formerly willed being the objects of prescience: things never to be in act can not be foreseene, being no things, neither in existēce, nor in the Idea, or first-plat of the holy minde: nor can they bee foreseene to bee possible, for before Gods act of willing all things are impossible; and after, and for his wil al things become possible secondly also foreknowledge foresees true things onely, and not true and false together, which it must, did it act in order before the will: as *Adam* will fall, *Adam* will not fall, the sense is not deceived about its proper object, and shall we attribute lesse to Gods omniscience? Secondly the Lord willing things is his acting of them, his acting of them is as ancient, as his purpose concerning them, such agents as worke by causes, produce the effect onely when their causes are most vigorous, at which time they dissolve into the effects; but such actors as worke essentially, and naturally, begin their actions when they begin their essence, such is that infinite One,

who being without causes, both of being, and action, works ever, & ends never. 2. Also time is a measure of finite, and created things, the which when the things returne to corruption in the dissolution of the world, shall perisht with them, & the Angells and men partakers of the divine nature, shall enjoy the divine vision, not for any time but for eternitie of ages; so that time measureth not infinite actions, and it is as incongruous to say, that God first decrees, and then after begins the actions, as to say, God begins to be, or hath end of being.

Yea such things as are contrary to Gods holy nature are yet disposeable by him, to the accomplishment of his holy, and just, but secret purpose: as Skillfull Physitians can dispose poison through the compositions of many simples, to make the most comfortable Electuaries: even so our all-sufficient God, can extract the cleane thing of his glory, out of the filthynesse of mans sinne. Secondly also Gods will, and purpose being operative and necessary, disposeth things, and of stubbornne makes them yeelding, sometime directing, sometimes restraining their wills; but alwayes ordering them to serve his owne most wise purpose, *Psalm 76.*

10.

When the purpose of renting the two Tribes, and the ten asunder, is to appeare in outward act, the ten shall grudge at *Salomons* taxations: The young swaggerers shall give ill counsell, *Rehoboam* shall reject his fathers Counsellors, & cleave to his wilde companions; and *Ieroboam* a back-friend to *Dauids* house is recalled: the same decree that in-

tends

tends the ends, doth so leave mans corrupt will to his free (though sinnefull) choice, that it doth produce the event (determined) thus to be done, and no otherwise: likewise for the better, when the purpose of *Mordecai* his honor is to come into act, the purpose of God worketh all things to effect the same. The King can not sleepe, calls for the *Cronicles*, falls on *Mordecai* his unrewarded service; even then comes *Haman* to Court, and determines the greatest honor he could invent, little dreameing *Mordecai* to be the man: All these actions in respect of the next agent are free, and without the least constraint, yet necessary if we looke to the first, and supream wheelc of causes, Gods decree. Conclude we then, Gods will is irresistible by any, the propositions thereof being absolute, and independant; and his willing, and acting being the same, and his thoughtes being operative, doe dispose all events, to accomplish his eternall and secret purpose.

D. None are able to resist the Lord in action, *Rom: 9. 19.*

D. The Lord gives account of none of his actions, *Iob: 33. 13.*

36. v. D. The prosperity both of soule and body, depends upon a religious submission to God, *Hos: 2. 7.*

D. The Lord is as ready to make good his promises to the humbled, as his threats to the obstinate

36. v.

Vpon which acknowledgments the Lord returned me a further measure of understanding, and withall the glory of my kingdom, and nobles, and Councillors now sought me out and

stimate, *Isa: 23. 15.*

D. Such as make their peace with God, shall have their enemies seeke and croucht to them, *Pro: 16. 7.*

D. An humble submission to God doth intitle men to riches, and dominions and majesty, *Pro: 22. 4.*

37. v. Neebucadnezzar, that even now knew no God but himselfe: no happinesse to his *Babell*, now having licked of the whip hee doth renew his confessions of Gods kingdome, and glory.

D. Afflictions bring under the stoutest hearts, *Exod: 6. 1.*

D. The greatest Kings on earth doe owe homage to the King of heaven, *c. 6. 26.*

D. Most true, and most just are all the works of God, *Rev: 15. 3.*

D. The Lord is able to abase the most insolent and proud persons, *Isa: 37. 28, 29.*

and submitted themselves for the my kingdome returned much more majesty than before.

37. v.

Wherefore I do againe extoll, and praise the God of heaven, whose workes are done in greatest truth and Judgement, and such as beehow themselves proudly he is both able and ready to abase.

CAP. 5.

Concerning the
History of the
Church in the
dayes of Evilme-
redach, Daniel re-

I.V.

After this Bel-
shazzar the King
of Babilō, made
a royall banquet,
whereunto he invited
a thousand of
his Lords, with
whom he quaffed

cordes nothing, for that no new
thing befel the Iewes, till the end
of the captivity in this place: con-
cerning this drunken feast, it is in-
serted of speciall purpose.

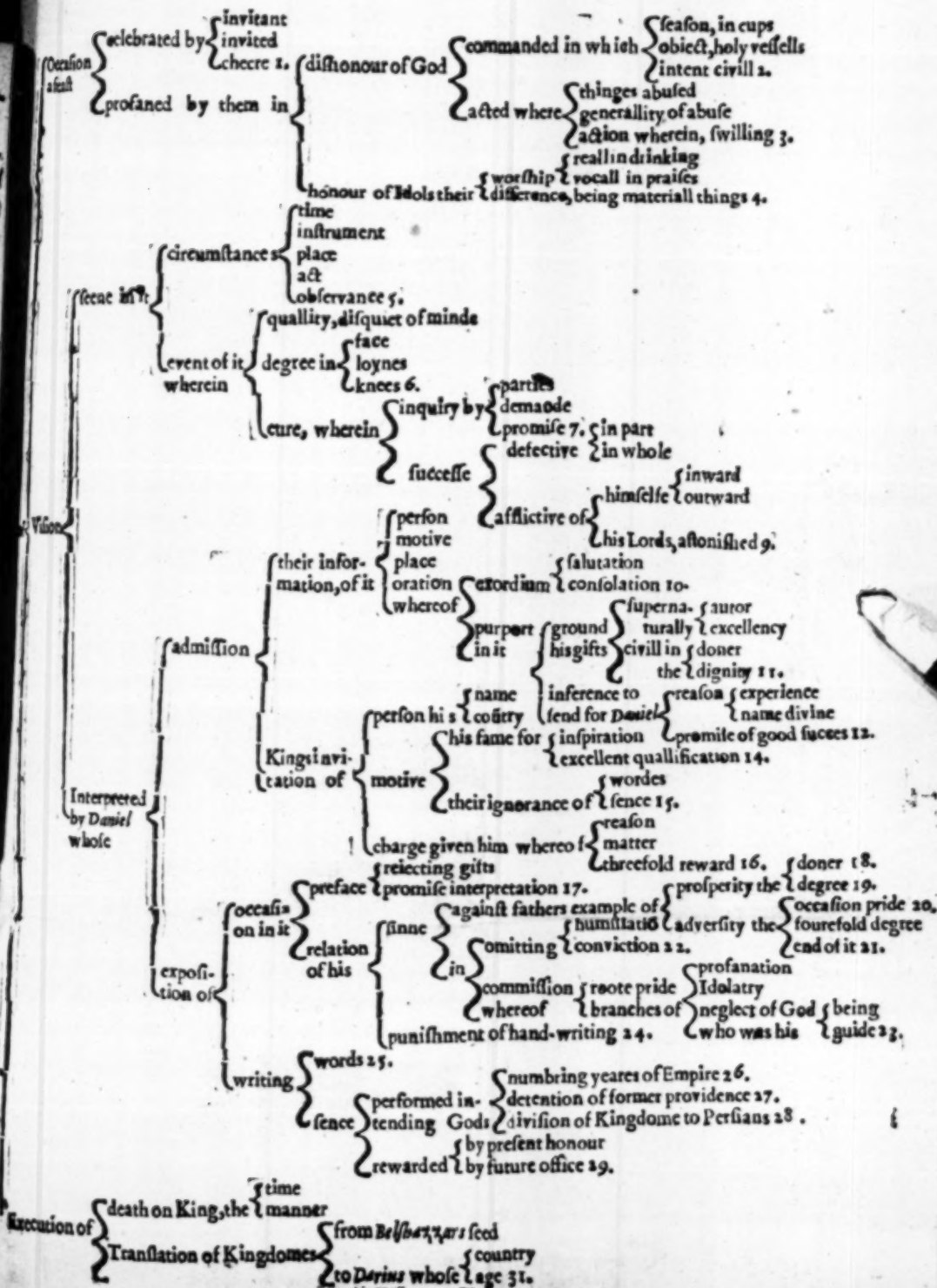
First, to shew, the next and
immediate occasion of Babels
ruine, while *Judah* dwels safely, *Babylon* prospers,
but if her King affront their God, and vex them
by prophaning holy things, downe she shall.

Secondly, to record the grosse security they li-
ved in, within the City, which was now strongly
besieged by *Darius* armies, yet the King and his
Nobles, are so insatuate, that they set to revelling,
keep the watch who so will, as the Prophet *Esay*
desciphers their security, *Isa. 21. 3, 6.* for which cause
he is called the festivall King, being given over to
dissolute lusts.

D. King:

Chap. 5.

Containes Israels consolation by the ruine of the Babylonish State, to the prosperity whereof, the terme of the captivity was limited, so that the very news of *Cyrus* invasion of Babylon was a sufficient Sermon of deliverance to all the faithfull, who had learned that hee was the shepheard: the which destruction of Babylon is declared in this Chapter where-



D. Kingdomes doe so long prosper, as the true Church is nourished by them, 4. 27.

D. Deepe security of State, ever presages ruine of Kingdoms, *Judg: 13. 7.*

D. The more eminent any person, the more base & dishonorable their vices, 1 *Sam: 12. 7, 8, 9.*

D. Tis a foule matter when Rulers become ringleaders of wickednesse, 1 *Sam: 8. 23.*

2. v. D. Those conclusions men make in their cupps are ever sinfull and hurtfull, *Hos: 7. 5.*

D. Drinkings, cause men to cast away all sence of God and religion, *Pro: 20. 1.*

D. Revelling, robbery, and contempt of holy things goe usually together, 2 *Tim: 3. 3, 4.*

D. Children adding to their fathers impieties, are neare destruction, 5. 22.

D. Tis a grievous thing to convert holy things to a profane use, *Pro: 20. 25.*

3. v. D. Wicked decrees are readily obeyed if against religion, 6. 12.

D. Wicked men are content their

2. v.

And in his cupps he sent for all the golden and silver vessels, which his Grandfather Nebuchadnezzar seized on in the Temple of Jerusalem, that so he, his nobles, wives and concubines might quaffe in them together

3. v.

Whereupon they fetched the golden vessels that were brought from the Lords Temple in Jerusalem, and the King, his Nobles wives and concubines did quaffe therein.

v. 4.

And as they were thus drinking and

their nearest friends be profane, as well as themselves, *Ier: 44. 19.*

4. v. D. The Lord cannot endure Idolls in his worshipping, *Isay 42. 8.*

D. Even gracelesse men have made conscience of thanksgiving at meales, *Psal: 22. 29.*

D. The gods of the Gentiles are no better than the matter they are made off, *1 Cor: 10. 19.*

5. v. D. Gods judgements surprize sinners in the height of their Iollity, *Mat: 24. 38.*

D. A small thing may deeply afflict us if sent of God, *Exod: 8. 24, 28.*

D. Gods judgements are specially to be observed, *Micha 6. 9.*

D. Tis just with God to punish sinne in the very place of our sinne, *1 King: 21. 19.*

D. The Lords rods shall be sure to light where hee wills them, *Ier: 30. 23.*

6. v. This King wee may thinke to be a jolly fellow, and of a brave spirit, and sets so light by the Persian forces at his dores, & yet we see the edge of his bravery is taken off.

& extolling their Idolls of gold, silver, wood, and stone.

5. v.

In the midst of their Iollity there appeared certaine fingers of a mans hand writing upon the plaistered walls of the royall pallace, so neare the candlestick, that the King might easily observe both the hand and the writing.

6. v

Whereat the King was so astonished, that his colour became wanne and pale: and with disquiet of his conscience within, his joynts were out of joynt, and his knees knocked together. D.

D. The brave spirits of the world are soone daunted with Gods stroke, *Rev: 6. 16.*

D. Worldly joy is suddenly shaken with afflictions, *Iob 8. 13, 14.*

D. A guilty conscience awaking, is full of terror, *Mat: 27. 3, 4, 5.*

D. A guilty conscience is quiet onely till weakened by afflictions, *Gen: 42. 21.*

D. The woundes of an accusing conscience peirce the members of the body, *Pro. 17. 22.*

7. v. The King in this disquiet, might have found a better refuge, *Daniel* was well knowne in the Kingdome, and the fame of his workes, yet here's none minde the King of his helpe.

First, such drinking companions are unfit comforters, and despisers of Gods ordinance, so that they are to seeke.

Secondly, the glory of God shines forth more especially, after that upon experience, all other refuges faile, as before, *c: 4. v. 8.*

D. Worldly men weake comforters of afflicted consciences, *Psal. 49. 7, 8.*

D. A troubled heart will give any thing for release, *Gen. 4. 17.*

D. Well deserving subjects are worthy of great respect, *Est. 10. 23.*

7. v.

And in this disquiet, the King hastily required of the Stargazers, Diviners, and Soothsayers, promising that hee that should read this writing and also interpret the same, shal be clothed with royall purple, and be allowed to weare a gold chaine about his neck, and shal be the third ruler in the Kingdome.

8. v.

3.

8. v. The Sages of Babylon

could not reade nor interpret the writing. For first, it was written in Hebrew, the mysteries of which tongue, in the manner of writing, and pronouncing, was knowne onely to the Iewes: Forrainers that learned it were nothing so expert as the Natives, especially now in the Iewes debasement, and the distaste of their religion.

8. v.

Now the Sages of Babilon assiaed, but could not read nor interpret the writing.

Secondly, they were especially pussed with the sence, as in 15. for if they had not read it at least imperfectly, they could not have bin said to have failed in the interpretation, which is specially charged upon them; so that I take it, they seeing they could not make any such composure of the letters and syllables, as might satisfie their mindes in the sence to be made of them, concluded they knew not the writing, which was their fairest plea. Now for the sence they were wholly to seeke thertin, for that first, they were ignorant of an vnity in the Deity, their plurallity of gods could not fitly be called a Numberer, *he hath numbered.*

Secondly, they did not acknowledge any such particular providenc, as that actions were weighed as in a ballance, their Deities had other businesse, were mindlesse of particular events, as in 2. 11.

Thirdly, they knew not the curse of *Chams* family, which *Nimrod* their founder also furthered, by raising himselfe by tyrannies, and hunting after Kingdoms: the which judgement on *Chams* house, the

the other Sonnes of *Noah* must bring upon him: now *Madai* was of *Iaphet*, and *Elam* of *Sem*. *Chams* family was numbred and devided to *Madai*, and *Paras*, whose names are secretly couched in the words, measuring and division: but (alas blinde moales) these divine misteries were too high for their reach.

Fourthly, they could not determine whom it was that must be devided: as for themselves they were so infatuate with deepe security, that they could not once thinke themselves intended; their City so strong with the river *Euphrates*, and Triple walls, with victuall for twenty yeares was impregnable, so that *Cyrus* invasion was but a derision.

D. The inquiry of Sorcerers is worthy ill successe, 2 *King*: 1. 3, 4.

D. The misteries of the word are not knowne by strangers to God, *Mat*: 1. 24.

9. v. D. To lye under trouble of mind is very troublesome, *Prov*. 18. 14.

D. Partakers in sinne shall share of the Lords terrors, *Iude* 7.

9. v. This Queene may seeme to bee the Queene mother, one *Nicotris*, whom histories record to have beene famous farre and neere, which is very likely.

First, his owne wives were present at the feast and at the writing,

9. v.

Wherewith the King was much disquitted, and his colour grew pale and wan, yea his Nobles themselves were much amazed at it.

10. v.

The same of which first, caused the

ting, v. 3. whereas this Queene was absent, comming onely by occasion of their stir.

Secondly, shee remembreth so exactly things done in Nebuchadnezzars dayes, that it shewes shee was well in yeares.

Lastly, her exemption from the feast, shewes her owne neglect of such things, and others neglect of her age.

D. Women have proved sometimes more prompt for counsell than men, *Iudg: 13. 23.*

D. Kings disquiet, causes a tumultuous estate of things, *Mar: 2. 3.*

D. Abillity to speake well is a comely ornament in a woman, *Pro: 31. 26.*

D. The Kings life is ever specially to be desired of good subjects, *2, Sam: 18. 3.*

D. Trouble of minde is removed onely by wholesome counsell, *Pro: 16. 24.*

11. v. D. Good counsell must bee as well of things possible as profitable, *2 King: 5. 3.*

D. The holy Prophets were indued with the Spirit of God, *2 Pet: 1. 19.*

M

D. The

the old Queene-mother to come into the banquet house, and speake before the King and his Lords; O King I wish thee all happines; chere up thy heart in this disquiet:

11. v.

There is a man in thy dominions of rare and Diuine gifts, who in thy Grandfathers dayes made prooffe of most cleare knowledge and understandinge, more like the wisdom of the Gods than men: for which cause thy Grandfather preferred him ouer the wise men of Babilon

12. v.

And forasmuch as he

D. The wiser Gentiles acknowledged such a Deity as was most holy, *Act:17.23.*

Nebuchadnezzar is called the father, when he was his grandfather, as *Ier:27.7.* it being usuall with the Iewes to call a progenitor father. In which speech he doubles the person, to fasten a reproofe on him, for neglect of *Daniel*, who was thus highly honoured of his grandfather.

12. v. D. Very excellent is the grace of the Spirit in godly hearts, *Col:1.29.*

D. The hardest doubts are easie by such as are guided by the Spirit of the Lord, *2Sam:14.17.*

D. The Lord will finde strangers to credit the power of his ordinances, *Iohn 9.33.*

13. v. D. Gracelesse men neglect Gods ordinance till wrought to it by friends, *2 King:5.13.*

This wretched man not withstanding that face of relenting, the terrors of the Lord brought him to; yet speakes thus disgracefully to, and of *Daniel*, whom he terms but a base captive, though his olde mother had remembred him

he shewed much depth of wisdom and knowledge in the interpretation of dreames, as his divine name *Belteshazzar* declares, I advise thee to send for *Daniel* and I dare assure thee of the interpretation:

13. V.

Whereupon *Daniel* being brought into the presence, the King spake thus, Art thou that *Daniel* who my grandfather the King brought hither amongst the rest of the captives of *Iudah*?

14. V.

I am informed of thy many and rare endowments by

of another both office and name, but alas, hee was the olde man still.

D. Terrors of conscience doe not better wicked men, *Isay 51.*

*by the holy Gods,
and of thy cleare
knowledge and
exceedinge mea-
sure of wisdom.*

20. D. Tis a note of a wicked man to insult over the afflicted, *Psal. 38. 12.*

14. v. *Belshazzar* could not be wholly ignorant of *Daniel*, seeing hee understood punctually, the dreames, honors, and troubles of his grandfather, as he did, 22. and yet we see what a stranger he seemes to the cause, as if he had never heard thereof before.

D. The men of the world make it very strange, unwilling to take notice of the godly and their virtues, *1 Sam: 25. 10, 11.*

The King here tumbles out a commendation of *Daniel*'s worth, but in no other words than the olde Queene had used before.

D. Wicked men speake of good things by rote and hearefay, *1 Iob: 4. 5.*

15. v. D. The wicked seeke the Lord only when other helps faile, *Isa: 26. 15.*

15. v.

D. wicked men are senselesse of their sinne, and Gods Iudgements of Infatuation, *Eph: 4. 18.*

I have inquired already of the wise men of Babylon, and they are neither able to read the writing, nor interpret the sense.

19. 16. v. D. Wicked men mine more, resolution of doubts than reformation of life, *Ezek: 33. 30, 31, 32.*

M 2

D. Wicked

16 v.

D. Wicked men deeme of the Godly as themselves, that they are all for reward, *Az: 8. 18.*

Daniel refuses, his rewardes, though he accepted of his grandfathers: For that,

First, he had revealed himselfe an ennemy to God, and his religion, which his Father or Grand Father had not done; for though he seased on the vessels, yet locked them up in the treasury as religious Reliques, converting them to a civill or profane use.

Secondly, hee was well aware these honors would nothing advantage the Church, or the cause thereof.

Thirdly, it concerned a Prophet so holy, and so grave to expresse freedome of Spirit, and resolution before such a beastly liver, to whom (so vile are his manners) he will not be beholding, being a man of a most abject and base disposition.

D. A contempt of earthly things is very requisite in the Ministers of the Lord, *Tit: 1. 7.*

D. The Lords Ministers must carry in them a retired majesty toward the persons of wicked men

16. v.

But having heard of thy experience in resolving hard dreams and doubtles, I desire thee to read, and interpret the writing, in recompence whereof, thou shalt bee clothed with royall purple and bee allowed to weare a golden chaine, and be promoted to bee the third ruler in the Empire.

27. v.

Whereto Daniel returnes answer, before ever he straid a step out of the Kings presence; As for thy rewardes, reserve them for thy selfe to bestow on some other, yet will

men, 2 King: 3. 14.

D. The worke of the Lord must bee done faithfully, even where no reward of our service can be expected, 2 Cor: 11. 7. 8.

D. Gods message must not be withheld, though the persons to whom tis sent bee unworthy a Sermon, 2 Thes: 3. 15.

18. v. Daniel repeates to this King the patterne of his Grand-Father, for that as he was made a spectacle to all the living, so in particular to the trees of the forest, Rulers of the world, that they should learne not to exalt themselves, Ezek. 31. 14. against which example this Belschazzar was the first that sinned.

D. Such as will not make use of their forefathers plagus, shall have them brought home to themselves, Exo: 34. 7.

D. The more bountifull the Lord hath bin to any, the more hainous their rebellion, 1 King: 14. 7. 8.

D. Kings must minde this truth, that they receive their dominions of the Lord, c. 4. 25, 26. 32.

19. v. D. All reverence is due to them that beare the person of Gods majesty, 1 Pet: 2. 13.

D. The authority that Tyrants use even in their cruelties is the

I not faile to read the writing, and explaine the meaning thereof.

18. v.

Call to minde O King the bounty of the most high God, to Nebuchadnezzar thy Grand-Father, whom hee exalted over the monarchy of the world, with exceeding great honor, and glory therewith.

19. v.

By reason whereof all nations are blessed

Lords, *Iohn: 19. 11.*

The power the King exercised, was good, and of God, though abused unto tyranny: that the King did kill, and save, honor and dishonor, without controll: it was by vertue of that authority hee received from God: but whether hee did well or no in making his will, and not equity, his rule, it was besides the scope of the holy Prophet to dispute that question.

20. v. D. Pride is the lifting up of the heart without, and against God, *Hab: 4. 2.*

D. Pride is a note of a hard heart: *Ier: 13. 13.*

D. Sinnes of obstinacy are forerunners of some immediate stroke of God, *Isa: 14. 3.*

D. Sinnes done with an high hand, disinherite men of all they have, *1 Sa: 15. 23.*

21. v. This banishment of *Nebuchadnezzar* was familiarly knowne in *Chaldea*, certaine ages after, yet we see all histories silent in it.

D. Very memorable things may want the record of history, *Heb: 7. 3.*

bled, and feared his majesty, whom he pleased hee put to death, and who he saved he saved a live; who hee pleased he preferred to honor, and office, without controll.

20. v.

But when through pride, & obstinacy of heart hee exalted himselfe against the Lord, he was deposed from his kingdome, and all his honor taken from him.

21. v.

Yea hee was driven from the society of men, & beccame a very beast in manners, and lived in the wildernesse with wilde

So

So that wee may hereby observe how vainely the Papists do crowe against us, challenging our religion as novelty, and unsound, for that (as they say) wee can not produce a Catalogue of visible professors in every age: wherein however our Divines have satisfied their clamors, by a Catalogue of divers in every age; yet is their demand herein most unreasonable.

*wilde asses, eating
grasse as an ox,
and he thus indu-
red wet and colde,
untill hee was
brought to confesse
that the most high
God overruleth
the kingdomes of
the world, dispo-
sing of them as
pleaseth himselve
only.*

For first, the order of dispute is hereby inverted, the truth of Religion once proved, the antiquity will not be gainsayed, both sides agreeing, the true faith to be most ancient.

Secondly, this Testimony is merely humane, and therefore inconsequent in a divinity dispute, the consent of all history is no sufficient foundation of Christian faith, the conscience will not stoupe so low, but still remains in suspence, untill it meete divine evidence.

Thirdly, histories are partiall, siding in some faction which they extoll, or admiring some person of eminent quallity, in respect of dependance, and so the truth rests still in question to the conscience jealous of impostures.

Fourthly, Histories consent not in many materiall points, so that as *Egypt's* reeds, they wound the hand, and shake the shoulder, but stay not the doubtfull heart, so that this their claime is ridiculous, and vaine, of men put to their shifts, as silly beasts

beasts that leave the plaine, and fly to the rough, the better to hide, and secure their owne weaknesse.

Object. But here you'l object, they use the same weapon in defence of their faith: They produce a Catalogue indeed of divers eminent professors, for the first 400, or 600 yeeres; to whom wee lay claime, and that by a better right: for theirs they were, the controverted points of whose faith they held, and maintained: now the controverted points of their faith they never heard of; whereof I will name some unheard of anciently.

That the Eutharist may be celebrated without Communicants.

That the Cup is to be denied the Laity:

That publicke Service may be in an unknowne tongue:

That lay folke may not reade the Scriptures:

That Images of the Trinity may be made:

That Images of creatures may bee worshipped with service:

That people may pray well, nor understanding their prayer:

That the Virgin *Mary* is Queene of heaven:

That the Virgin *Mary* was without originall sinne:

That Saints have charge over Countries or Trades:

That Supererogate workes may be distributed to others:

That the Pope hath disposition of Kingdomes:

That he can dispence with subjects oathes of fidelity:

That

That he may dispence with marriage of kinsmen:

That he can pardon sinnes a thousand yeares to come:

That hee may consecrate Altars for pardons to a thousand yeares:

That he can determine infallably, the sence of the Scriptures:

That he erres not in determining contrary to other Popes:

That he can dispence with single life of married persons without consent:

That the host is to be adored with worship.

Now in case their professors for the first sixe hundred yeares, reckoned in their Catalogue, can be proved to hold these their Tenets controverted, they have wonne the day; but none of these was then hatched.

22. v. D. Wicked children inherit their fathers sinnes as well as their lands, *Ier. 44. 9, 10.*

D. Children are to bee humbled for their fathers sinnes and judgements, *Ier. 14. 20.*

D. Wicked men make little use of their knowledge, *1 Cor. 8. 1.*

23. v. D. The abuse of holy things is an injury which the Lord takes as done to himselfe, *Mal. 1. 7, 12.*

D. Such as sinne by a depury, shall

22. v.

All which things O King thou well knewest, and yet hast no care to humble thy selfe before the Lord.

23. v.

But hast exalted the

shall not smart by a deputy, 2 Sam: 12.9, 10.

D. Strangers from Gods covenant are not to intermeddle with holy things, Exod: 12.48.

D. Idolaters are devote in their Idolatries, 1 King: 18.26. 28.

D. The making of Images of the Deity, is an heathenish sinne, Rom: 1.23.

D. The worshiping of things senceles of it, is a sencelesse thing, Isay 44.19.

D. Our life and breath is in the hands of the Lord, Act. 17. 28.

D. All our wayes are in the disposition of the Lord, Pro: 16. 32.

24. v. D. The Lord taketh his fittest opportunity of judgement, 9.14.

D. The Lord then onely puts forth his power, and providence when it may easily bee observed to be his hand onely, Act: 12.10.

D. Such instruments as are set on worke by God are ever effectually, Jer: 30.24.

25. v. The numbring is twice mentioned, shewing certainty and sud-

thy selfe against the Lord: in abusing the vessells dedicated to his worship, in his dwelling place the Temple; thou, thy wives, & Nobles, quaffing in them, yea thou hast honored Idoll gods, which (so foolish is thy heart) have no power of sence or motion, but the glory of the Lord, who gives thee life and governes all thy wayes, hast thou not glorified.

24. v.

For which cause bee sent this part of a hand which wrote this writing.

25. v.

The writing is, in

suddenneſſe.

D. The Lords threats are moſt ſure and certaine, *Gen. 41. 32.*

D. The Lord doth in few words couch the deepeſt miſteries, *Heb: 12. 27.*

26. v. In this forepart of this yeare, *Daniel* had another viſion, where in the Lord was ſtiled the wonderfull numberer: ſo that *Daniel* well knew who it was, that had numbred the terme of Babels tyranny, *8. 1, 13.*

D. The Prophets of the Lord doe give much light one to the interpretation of another: as the foure mettalls to the foure beaſts.

D. The Lord keeps an exact account of the determined ſeaſons, *Aſt. 15. 18.*

D. The Lord in due time will cut ſhort the tyrannies of the wicked, *Iſay 7. 7.*

27. v. This ballancing is by alluſion to Merchants, who uſe to receive their mony by weight, reſuſing that which was reſuſe & drollſy ſtuſſe, or otherwiſe too light.

D. Gods providence is an even ballance, weighs the worth of

*he hath numbred,
he hath numbred,
he hath weighed,
he hath devided.*

26. v.

The interpretation follows, God hath numbred the yeares of the Empire hitherto, but now hath finiſhed the terme.

27. v.

He hath weighed thy Empire to ſee wherein it might bee uſefull hereafter, and it is found ſo unworthy and light, it's profitable for nothing.

28. v.

He hath devided the Empire from thee & thy heires, and

of all, whether States or persons,
Ifay 37.28.

D. A wicked State or person
the Lord rejects as refuse silver,
Ier: 6.30.

28. v. *Chams* posterity felt his
fathers curse, in & after the daies
of *Iofuah*; and now the last and
greatest of his posterity, *Nimrod*
in his Babylonians fees Gods
hand by *Sems* and *Iaphets* posterity:
The Lords delayes are no
breach of bond.

D. Gods curse will first or last
eate out a wicked stocke, *Iob 18.*
17, 19.

29. v. D. Honours should
rather be thrust upon us, than
sought for by us, *Pro: 25.27.*

D. Wicked men flourish-over
an hellish conscience with a bold
face, *Ier: 43.2.*

D. Even gracelesse men make
conscience of their promise.

30. v. In that very night the
Citty was surprized, for *Cyrus*
had hewed a way under the ri-
ver and walls of the City, and so
sealed upon them in the evening
of their festivities.

D. The Lord is very punctu-
all in observing the accomplish-
ment

& unto the Medes
and Persians.

29. v.

And upon Bel-
shazzars com-
mandement, the
Courtiers ad-
orned Daniel with
royall purple, and
put a golden chain
about his neck, &
made proclama-
tion, that Daniel
should be the third
ruler in the King-
dome.

30. v.

And accord-
ly in the selfsame
night, was Bel-
shazzar the King
surprised & slain.

31. v.

And Darius
the Mede took
to himselfe the
Empire

ment of his owne word, *Exod:*
12.41,42.

D. Such as beleeve not the
Lords threats, shall feele them to
their sinart, *Luk: 13.5.*

Empire of Chal-
dea, being now
threescore and two
yeares of age.

31. *v. Darim* age is here recorded to be three-
score and two yeares, wherein the especiall care of
the Lord over his Church appeares: seventy
yeares since, the good figgs were carried into cap-
tivity, and before they had staid there the seventh
part of their seventy, their deliverer is borne, so
that the tediousnesse of their captivity might be ea-
sed by this meditation.

D. In the greatest afflictions of the Church, the
Lord thinkes thoughts of her recovery and peace,
2 Sam. 14.14.



CAP. 6.

His *Darius* was otherwise called *Cyaxares* the last King of the Medes, who before these warrs adopted *Cyrus* to bee heire to his kingdome, being sonne to his neece; so that *Cyrus* warred under him, and was content both his old uncle should beare the name, both of the victory and Empire, as in 9.1. however he himselfe was colleague in the office of the Emperour, as appeares: for that *Cyrus* in this selfe same yeare, yea and before this, sends forth an edict for the Iews returne, the neglect whereof occasioned this perillous decree in the just Iudgment of God, as also that of *Haman* under *Darius* Histaspis for the Iews captivity, was confined to *Nebuchadnezzar*, his sonne *Evilmerodach*, and *Belshazzar* his sonnes sonne: so that *Cyrus* decree for the returne, must needs follow immediatly upon *Belshazzars* death, or els their promise fall to the ground, the which association hath beene familiar with the Gentiles

I.V.

The which Darius preferred a hundred and twety of his Nobles over the affaires of the whole Empire.

Gentils, and not strange amongst the Jews, *Iehosaphat* and *Vzziah* both associating their sonnes into kingly dignity equally with themselves.

D. Sonnes must not crosse their parents in the disposing of their estates, *Luk: 15. 22.*

D. Subordination of officers is requisite in a well governed estate, *Exo: 18. 18. 21.*

2. v. No thing of greater moment can befall in the government of the world than the ruine and rise of monarchies, yet even here in the Lord is tenderly mindfull of his Church, *Daniel* is againe gracious in the Court, and preferred in office above any of the Church her enemies.

D. In the greatest alterations the Lord provides for the safety of the Church, *c. 12. 1.*

D. The greatest estates soone suffer damage by ill husbandry, *Exod: 4. 22.*

3. v. D. The grave, wise, and holy Councillors of state, are to be preferred, *2 King: 4. 2. to 6.*

It was not the Kings purpose to make *Daniel* a deputy King, but to commit to him onely the oversight of the presidents, the kingdome was disposed already, and could not bee recalled from

Cyrus.

2. v.

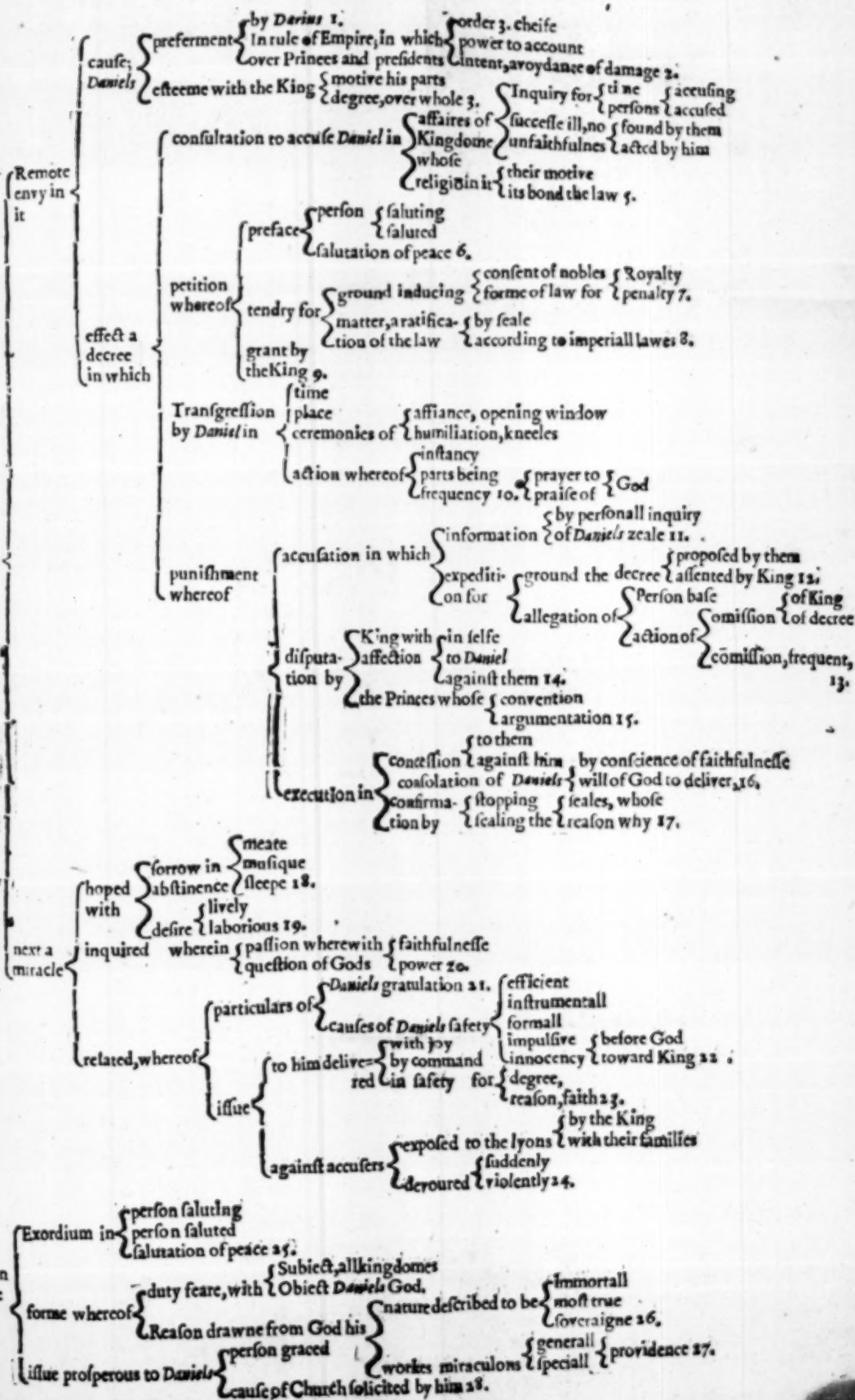
Over whom he placed three Presidents, to whom the Nobles were to render an account, that so the Emperor might not bee endamaged, amongst whom *Daniel* was principal.

3. v.

The cause of which preferment was *Daniel's* excellent gifts, wherewith the King was so affected, that hee purposed to commit the government of the whole Empire to his oversight.

4. v.

This Chapter setteth forth the comfortable condition of the Iews, in and immediately upon their returne from the Captivity by *Darius* decree, where-



4. v. The men of the world doe envy, the godly should thrive by them, *Exo: 19. 10.*

D. Tis a note of the wicked one, to waite for the halting of the godly, *Psal: 38. 16. 17.*

D. Christians are to shew all faithfulness in office, *1 Sam: 12. 3, 4. 5.*

D. A blamelesse cariage disappoints the malice of evill men, *1 Pet: 3. 16.*

5. v. D. Nothing but mischief will stop the mouth of malice, *Iob: 2. 24.*

The men can not vouchsafe Daniel a good word, all his honours, and virtues are omitted, and he stiled, this Daniel.

D. Envy will deface the virtues of the most harmeles liver, *Iob: 8. 48.*

The maine exception of the wicked against the godly, is in point of religion, *Esa: 3. 8.*

Twas well knowne, the Iewes had liberty of religion, by the Imperiall laws, as well as any others, also it was famous in the Court, by the preservatiō of the three worthies by a miraculous providence: besides, should they

sight.

4. v.

The which he nor did so gall the Nobles, and Presidents, that they consulted how they might ensnare him in the affaires of the Empire: but could not, in as much as hee was very faithfull, and without the least blemish.

5. v.

Whereupon they concluded, it was in vaine to attempt any thing against this Daniel, unless they could happily picke an occasion of complaint in matter of his religion to Godward: so then these Presidents and Nobles, with one

pre-

con-

prevaile against *Daniel*, yet they could not; but imagine that the King would have the in mind for circumventing him, and betraying his so worthy, and so beloved states-man *Daniel*, yet nothing will back them.

consent, resorted to the Emperour, to whom they spak thus, O King wee wish the all happinesse.

D. Malice is unrestlesse, and will not be backed in working mischeife, *Psa: 36.4.*

D. Vnity may be as well in iniquity as equity: *Pro. 1.11.14.*

D. Flattery gives the first onset in the worke of iniquity, *Act: 24.2.3.*

7. v. *Daniel* was one of the Presidents that never consented to this decree.

7. v.

D. Tis heard for malice to keep within compasse of truth, *Psa: 5.2.3.*

D. Vniversality is no note of sincerity, *1 Ioh: 5.19.*

Whereas the Presidents, Rulers, & Capitaines, with in thy Dominions, have consulted to enact an unviolable law, for the honor of the King that in case any shall dare to pray either to God, or man for thirty dayes space, save to thee, shall for his presumption be cast immediately into the Lyons den.

This motion seemed very plausible to the King, first hereby he might try the affection of his people, subdued but the other day.

Secondly, hereby he should naturalize, those new dominions into the manners and custome of the Meedes and Persians, who used to ascribe Divine honors to their Kings.

N Thirdly

Thirdly, hereby *Darius* name | *den*. would grow famous, for the report of this reverence done by the Nobles, must needs insinuate, that the King was of worthy desert, for which cause they, and all men beside stood ingaged to do him this honor, the which proiect did greatly delight the old *Dotardes* proud humour, who lamented and feared nothing more, than the virtue and valour of *Cyrus*, the applause whereof he could not endure.

D. Wicked men are carefull to make sure their attempts against the Church, *Est.* 3. 12.

This decree was very unjust, being injurious to the true God: whose worship was to be omitted for thirty dayes, wherein might bee foure or five Sabboaths, besides the daily sacrifices, and private prayers: injurious to their owne gods whom they acknowledging for true deities, did yet rob of all honor and worship for thirty dayes, which worship however undue to such vanities, yet their arguments houlds against them: Injurious to the King, whom they not onely fed in his vaine glorious humors, but also over-wrought by subtilty to play the Tyrant, against his loyall and true bar-
ted Daniel.

Injurious to King *Cyrus*, whom they disrobed of all kingly dignities, and the accessse of petitioners for a whole moneth, wherein many changes might have befallen, and wherein the silence of his officers might have damnified him much: Injurious to the Iewes, whom hee either deprived of Gods publique ordinances, or els exposed to the hazard

of their lives. Lastly injurious to the offenders, in respect of the excessive rigour for a cause so trivial, as the humour of a proud King.

D. Wicked men make no care of temporizing in Religion, *Ier: 41. 6.*

D. Malice is blind, and will not stick to harme it selfe to doe others a mischief, *Exo: 10. 7.*

D. Persecutors of the godly will proceed to outrage against God, *1 Tim: 1. 13.*

D. Injustice is usually upheld by cruelty and Rigor, *Eccl: 3. 6.*

8. v. The enacting of lawes is an act of a King jointly with the states of his kingdome, *Hest: 1. 13*

D. Amongst the Gentiles the Emperiall lawes did binde their Kings, as in 15. verse.

The lawes of the Medes, and Persians were unalterable, not onely by the King; but by the joint consent of Kings and Nobles; or by the enactors of them, for that they worshipped truth for a Goddesse, to whom incon-

stancy, and change seemed odious, which being one is ever the same like it self. In which when they were straited, they had learned after a vow to make inquiry: and used one of these two evasions to helpe themselves under a hard law: they sometime used to inhibit, and stay the execution, untill a second command upon further deliberation, should put life to the former decree. *Cyrus* made a decree

8. v.

May it please thy Highnesse to confirme therfore, and seale this writing which wee have composed, that it may be inviolable as the other lawes of the Medes and Persians.

for the returne of the Iewes, and reedifying that Citty, and Temple *Ex: 6.3.* which yet was staied by a counter-mande, and the Temples building deferred, for three Emperous dayes, *Cambyses, Darius Histaspis, Xerxes, Ezr: 4. 5. 21.*

Againe they had another device, to make a contrary decree, whereby the favourers of the former were affronted, and the greived parties releived. Thus *Haman* caused an immutable decree, for the cutting off of the Iewes, which the King could not reverse at *Hesters* solicitations, onely makes a contrary decree, enabling the Iewes to stand for their lives, and revenge the quarrels of their persecutors, *Hest: 8. 5. 11.*

9. v. D. Vaine glorious men wil sticke at nothing that furthers their ambition, *Act: 12. 22.*

D. Hasty decrees are usitally, as hurtfull, as hasty, *Ios: 9. 14, 15.*

10. v. D. Godly zeale is rather whetted on by the opposition of ill times, *2 Sam: 6. 21, 22.*

D. Private prayer is to be performed in a private place, *Mat: 6. 6.*

Daniel opens his casement toward Ierusalem, and will not omit that circumstance, no not in this imminent perril of life: for that.

First, the promise of audience made to *Salomon* at the dedication

9. v.

Whose flatteries so wrought upon the Emperor Darius that he sealed, and confirmed their decree.

10. v.

Which when Daniel perceived, he departed forthwith from Court, to his own house, and up to his closet he habited.

of

of the Temple, required this ceremony as an effect of faith, 1 King: 8. 43.

Secondly, the Temple did shaddow forth the body of our Lord the mediator, in whom only prayers, and services are acceptable with the father, which holy men respected in looking towards the Temple, *Psal: 5. 7.*

Thirdly, he was now a petitioner for Ierusalem whose enlargement being now in hand, his thoughts were taken up with her prosperity, for whom hee was now a petitioner, directing eye and heart together.

D. The godly are to direct their prayers upon the warrant of some promise, 2 Sam: 7. 27.

D. Kneeling is a gesture of reverence very requisite in prayer, Eph: 3. 14.

D. An acceptable prayer is to bee directed in a mediator, 1 Pet: 2. 5.

It was Daniels constant course to pray thrice a day, at morning, noone, and night, having then vacancy from his calling.

D. Tis an holy practise to sanctify our callings by frequent prayer, 1 Tim: 4. 5.

Christians are to make vse of the fittest time for prayer in respect of the affaires of their callings, *Psal: 55. 17.*

D. Petition, and thanksgiving are to be joynt in the action of prayer, 1 Thes: 1. 3.

D. A constant course is to be observed in the duty

duty of prayer, *Iob: 27. 10.*

D. Danger of life should not diminish the zeale of godlineſſe, *Rev. 2. 13.*

11. v. D. Wicke men are watchfull to accompliſh wicked purpoſes, *Luk: 22. 6.*

11. V.

D. The Lord doth ſometime yeeld the godly, to be betraied of the wicked, *Act: 7. 57.*

Wherein he was ſoone eſpied of his Accuſers, who watching his houſe, found Daniel in the act of prayer and ſupplication before the Lord.

D. The performances of holy duties are ever ſpighted by the world, *Iob: 15. 19.*

12. v. D. Gods Saints are ſubject to accuſation before Kings, *Luk: 21. 12.*

12. V.

D. Inconſiderate actions can not be recalled at our pleaſure, 2 *Sam: 21. 1. 2.*

D. Ambitious men ſhall once find their flatterers doe but ſerve themſelves, *Iſa: 39. 26.*

D. Simple meaning men are eaſily beguiled by faire, and ſmooth ſpeeches, 1 *King: 2. 13.* to the 19.

Vpon which occaſion they haſted into the preſence Chamber, urging the King with the decree ſaying haſt not thou O King decreed, that who ſoever ſhall dare to make any petition either of God or man, for thirty dayes ſave of thy highweſſe ſhall be caſt forth - with into the den of Lyons,

13. v. D. Wicked men can not mention the godly without ſome diſgrace, *Gen: 19. 9.*

D. Its a vile part to traduce the good workes of the godly, *Pſa. 5. 2. 3. 4.*

They conceale the perſon to whom

whom Daniel prayed, which might have holpen him very much.

D. Tis an evill office to omit such circumstances as may helpe the accused, 2 Sam: 16. 3.

14. v. D. Wicked men dislike not their sinnes till they feele the smart of them, Act: 4. 24.

D. A wicked man may lament his former follies, 1 Sam: 24. 16. 17.

D. Tis a commendable part to relieve the innocent under a hard law, 1 Sam: 14. 45.

Divers reasons may be rendred for Daniels deliverance.

First, he was the most profitable member, of more worth than all his accusers.

Secondly, reason is the life of law, and their wresting of their letter besides the intent is oppression.

Thirdly, besides this law being for the tryal of his subjects, rought not such as were loyal.

Fourthly, this decree was wrung from the King circumvented by their wilinesse.

Lastly, their accusation favored malice, sith they well knew

Lyons: whereto he answered, True, and that according to the Emperiall laws inviolable.

13. v.

Vpon which they replied, Daniel one of the captives of Iudah, despiseth thy authority, and the royall decree, and continues to make petitions thrice a day.

14. v.

Which strake so cold to the Kings heart, that he was highly offended at his owne rashnesse, and earnestly contended with them all the day long so have Daniel delivered.

Daniel

Daniel was a strict observer of the Emperiall lawes as in 4. verse.

These or the like Arguments the King (no question) used to dissuade them, but all in vaine, malice is easier resisted then perswaded.

D. No Reason will take place with such as are set one mischeife, *Amo: 1. 11.*

15. v These accusers came all cluttering about the King, hoping by their importunity to win the King to their purpose; for that, wise Rulers must gratifie their states-men, in execution of laws, otherwise they open a dore to faction, and muring by their neglect: Also wise Rulers must yeeld much to tumultuous factions: which are more easily pacified with lenity, then overborne by authority or rigor: yea wise Rulers discern, the emminence, and applause of any subject, is ever a corasive to others well deserving, causing emulation, sidings: these rules of policy: both they, and the old experienced King well knew, which animates them in their malice, and dishartens his resistance.

15. v.

Where at these men can throng, ing about the King, and urging him with the nature of the Emperiall lawes of the Meedes and persons which can never be altered.

D. Evill laws and customes have many favorers, many orators, *Mich: 6. 16.*

These men can not endure the violation of this law, it might have beene a dangerous President of the Kings superiority to lawes, when yet such a President might have saved their lives, who were after-

afterward censured inviolably to the Lyons den by the like rigor, *v. 25.*

Wicked men chuse rather to hazard their owne hurt than that any favour bee shewed to the poore Saints, *Iohn: 19. 14, 15.*

16 v. D. Tumultuous persons drive harmlesse rulers to do against equity, *Matth: 27. 24.*

D. Tis commendable in rulers to incourage the innocent, *Rom: 13. 3.*

D. He that knowes the least of God, knowes he is a rewarder of zeale, *Iob: 19. 10.*

D. Those that serve God acceptably, serve God continually, *Act: 26. 7.*

17. v. A great stone was rolled to the mowth of the cave, to prevent any privy packing with the keepers, for Daniels release, which they might feare, the King being so great a friend of his, but this came to passe by the disposition of the Lord: so that the glory of his miracle might appeare, all indirect meanes being prevented by them.

D. The wisdom of the world is very provident, and subtile, *Matth: 27. 62. to 66.*

The rolling and sealing of the stone

16. v.

Who seeing nothing would stop their clamors, passed sentence one Daniel, whom they forthwith haled, and cast into the Lyons den, yet by the way the Emperour comforts him with these words, be thou sure O Daniel, that thy God who thou worshippest with so much zeale, will surely deliver thee.

16. v.

Which done, they rolled a stone to the mouth of the den, which for more

stone was no part of the decree, yet the King yeelds to their importunity.

D. Wicked men are driven against conscience by importunity, 2 Sam: 24. 4.

D. Mens evill actions make way for Gods greater glory, Ro: 3. 7.

18. v. D. This trouble of *Darius* arose partly from the love be bore *Daniel*, whom he had unwittingly betraied, wittingly condemned: Partly from the conscience of *Daniels* innocency, whom he out of a proud humor, and base feare had cast away.

And partly from sorrow for the losse of such a Councillor whom he had adjudged to die, from a malicious and rigorous decree.

D. Worldly sorrow will cause a man to forgoe his meate and mirth, 2 Cor: 7. 10.

D. The Conscience of this Tiranny against *Daniel* well laid to heart, could not but daunt the stoutest spirits, Rev: 6. 15. 16.

D. Trouble of mind will deprive a man of all rest, and sleepe, c. 2. 1.

19. v. D. Earnest love will make a man forward for the thing beloved, Matth: 23. 7.

D. Hearty love will labor for the

more surety was sealed, with the signets both of the Emperour, and his Nobles.

18. v.

But the Emperour retired to his Pallace very sad, refusing his supper, nor yet could he endure the Musicians to play as formerly, but passed the whole night without the least winke of sleepe.

19. v.

And rising early in the morning

the enjoyment of the thing beloved, 1 The. 1. 3.

20. v. This behaviour of the King shewes he was convinced of the power and truth of God, by what he had heard of the former miracles done for the preservation of his afflicted people; for which cause he is so confident, so hopefull.

D. The troubles of the godly are troublesome to their very persecutors, *Mat: 27. 54.*

D. To bee a servant of the living God, is an argumēt of safety, 3. 17.

D. The Lord ever lives to maintaine the cause of his Church, *Rev: 1. 18.*

D. Unbelievers use to speake doubtingly of the truth and goodnesse of God: *16. 3. 13.*

The Lyons so savage, and fell by nature, and so hunger-starved, makes the King question thus.

D. In great trials, carnal reason questions the sufficiency of Gods providence, *Psal: 78. 19. 20.*

21. v. Daniel uses that salutiō which other their Nobles used to their Kings, which yet hee denied to *Nebuchadnezzar* and *Belshazzar*.

The Reason I take it was, first hee discerned their persons unworthy so much observance,

O 2 being

ning, bechastled to see how it fared with Daniel in the Lyons den.

20. v.

Whereto approaching, becalled for Daniel mournfully, Is thy God (O Daniel, servant of the living God) of power to save thee from the Lyons pawe?

21. v.

To whom Daniel returned this answer, O King, I wish thee continuance of all happiness.

being persecutors of the Church; and blasphemers of the true God, so that it stood not with the gravity of the holy Prophet to be so open in complements with such haters of God: but *Darius* was a restorer of liberty, and a deliverer of the Church.

Secondly, this salutation was a forme of prayer.

D. The laudable customes of a kingdome are to be used by the godly, *Ios: 10. 22.*

D. Favorers of the Church shall have the praiers of the faithfull, *2 Tim: 1. 16. 18.*

22. v. *D.* The holy Angels are imploied in the safety of the Godly, *Heb: 1. 12.*

D. The Lord will cause the savage beasts to pittie his servants. *Iob: 5. 22, 23.*

D. The innocency of the godly is upon Record with God; *Mal: 3. 16.*

D. Such as desire a speciall providence must bee upright before God; *2 Chr: 16. 9.*

D. An upright man wil walke inoffensively towards men, *Act: 24. 16.*

23. v. *D.* The preservation of the righteous, is a matter of great joy, *Exo: 15. 1.*

D. The Lords miraculous workes put courage into men fearefull, *Judg: 6. 37.*

This deliverance was merely mira-

22. v.

The Lord my
God hath sent out
of his holy Angels,
who hath closed
the mouthes of the
Lions, so that
they have done me
no harme, for that
he saw I was inno-
cent to thee wards.

23. v.

Wherewith the
King was exce-
dingly joyed, and
caused Daniel to
be pulled out of the
Lions den, whom
when they had
permeed

miraculous ; For *Daniel* was an old man above 95 yeeres old; and though in his youth hee had bin as full of valour as *David* or *Benaiah*, or other the servants of God: Yet now aged, it had bin bootlesse to have striven : againe, the Lyons were many together in the same cave : as appeares by their devouring so many together in the same cave, and hunger-starved, 24.

Lastly, it is plaine the Lyons never made at him, their mouths were stopped, and nature so calmed, that they minded him not as a prey, rather used him as one of their yong ones.

D. The Lord will worke miracles rather than the godly bee forsaken, *Ion: 2.10.*

D. Faith is a safe tennure in case of imminent danger, *Exo: 14.13.*

24. v. D. Tis just that false accusers should have their owne measure returned, *Dent: 19.19.*

This practise of the King was over much severity, to punish the wives and children, for the offenders their parents.

First, however their labour and service be theirs, and therefore wives and children were sold for slaves with the husband, yet their lives being Gods

veiwed, they found no hurt at all, so strong was his faith in the Lord his God.

24. v.

Also upon the Emperours command, the officers brought Daniels accusers, and cast them, their wives, and children into the Lyons den, upon whom the hungry Lyons seized suddenly, and burst all their bones or ever they came to the bottom of the den.

Image, were not at their disposal.

Secondly, the Lord requires that every one shall die for his owne sinne, 2 *Chro*: 25. 34; whose judiciall lawes for the most part, were grounded on perpetuall equiry. To this the example of *Hammans* 10 sonnes, *Est*: 9, 10, is objected; but they were of the seed of *Amalech*, and to be hated of Israel; besides, it appeares the Iews held them strictly to the Kings proclamation, mentioning such onely as sought the Iewes lives unjustly, so that they were in the conspiracy with their father. As for that of *Achan*, *Ios*: 6. 24. objected also, it was a singular example, besides the law, done by especiall warrant from God, for the greater abhominaton of the accursed thing. And so cannot be drawne into example.

D. Vngodly men use to be in extreames, either too indulgent or too cruell, *Act*: 14. 11. 19.

D. Such as are voyd of the Lords protection, are open to all manner of danger, *Num*: 14. 9.

25. v. D. Its the honour of Kings to publish lawes for the maintenance of religion, 2 *Chro*: 30. 4. 5.

But you wil say, what need this proclamation, being *Nebuchadnezzar* had published the like in 3. 19. But for answer.

First, those lawes were antiquated under new Kings, and new formes of government.

Secondly, besides that was in *Babylon*

25. v.

With which miracle the Emperour *Darius* was so convinced that he sent proclamation: To all my people of what nation or language soever, I will increase

Babylon, this in Media; whither *Darius* had transported *Daniel*, as *increase of peace, and happinesse*. may seeme, it was the manner of the Persians, and not Babylonians, to rule by a hundred and twenty Presidents, over so many Provinces; also the Babylonian Nobles durst not have bin so bold with their new created Emperour, had these things bin done in Chaldea.

Lastly, history records, he was first caried into Media by *Darius*, and thence into Persia by *Cyrus*, whereto the word assentes, in setting forth his grace, first in *Darius* & after in *Cyrus* Court, wher he abode as a solicitor for the distresse of the Church, and therefore was ready to affront the Concellors hired against the returned Iewes, *Ezr: 4. 5.* with *Dan: 10. 3.*

D. Amidst the changes of the world, the Lord is ready to succour his Church, *Isay 54. 10.*

D. Good Rulers study especially the peace of the Commonwealth, *1 Tim: 2. 2.*

26. v. *D.* All men in all Dominions do owe reverence to the mighty God, *Phil: 2. 10.*

D. Worship is to bee grounded on reasons of Divine equity, *Rom: 12. 1.*

D. The God of Israel is only the true and everlasting God, *Ier: 10. 10.*

D. The Lord our God is steadfast and constant in goodnesse,

O 4

I am:

26. v.

I establish a royal decree, that in all the Nations of the whole Empire, all men feare and reverence the God of Daniel, for that hee is the

time

Iam. 1. 17.

It appeares *Darius* was acquainted with *Nebuchadnezzars* dreames ; abridging the first dreame concerning the Kingdome of God in this verse, and also the second dreame in the fourth, concerning the signes and wonders of the Lord in the next verse: so that it seemed *Daniel* had schooled him.

D. Where ever Gods Church doth sojourne, there the favour of his knowledge is dispersed, *Acts 8. 4.*

27. v. This decree mentioning the Lords marvelous works as the reason of the decree is of speciall use, not onely to satisfie his people, sith hee did it not for the respect of any one, but upon waighty consideration of the worth of the God of the Iewes; Also the relation of his workes did serve for the like conviction of all his Dominions, with whom any of the Iewes couersing, might enjoy the liberties of their conscience or religion, without either contempt or controlle; thus mindefull was the Lord of their

true and everlasting God, and stedfast in all his promises: whose power and sovereignty is such, that can never be resisted, enduring throughout all generations.

27. v.

He is all sufficient to rescue and deliver whom he pleaseth, working great and strange wonders, both in heaven and on earth, as appeares by Daniels deliverance from the Lyons.

28. v.

Thus through the good grace of the Lord, Daniel was gracious in the Court, during

comfort.

D. The Lord delivereth when
and whom he he pleaseth, 2 Cor:
1.10.

D. Wonderfull are the works
of God, his enemies being judges,

Acts 4.16.

D. The Lord will cause his enemies to con-
fesse his glory, 4.2.

28. v. Daniels prosperity till Cyrus dayes was
formerly related in 1.21. and here is againe repea-
ted during Cyrus reigne, and that for speciall rea-
sons:

First, the Iewes returned, found a strong faction
against them, of such as were Rulers in the parts
joyning to Ierusalem, and therefore needed some
Orator in the Emperours Court.

Secondly, againe there were diuers Iews yet re-
mainin in the Provinces of Persia, over whom,
God his providence was still watchfull, reserving
them for better dayes, and therefore raised up di-
vers Iewes to the favour of the Emperour, Morde-
cai, Nehemiah, Ezra.

Lastly, his grace in Court is onely recorded, du-
ring Cyrus reigne, for that hee was out of credit
with Cambyses, as 10.3. And from the third and
last yeare of Cyrus, untill the time of Nehemiah un-
der Artaxerxes long-hand, the state of the Iewes
was very troublesome; Mordecai and Hester were
very gracious with Hystaspis, and tis like, bore some
stroake with Xerxes his eldest sonne, but all could
nothing

nothing avails the returned Iewes, until his second
sonne by *Hester* came to the Crowne, so that the
Churches prosperity expired with *Cyrus*.

D. The Lord is ever tender over his Church in
all straites, *Heb:13.5.*

D. The Lord would have his care of the
Church ever remembered by her, *Psal:34.8.*



CAP. 7.

THIS Vision in time, was before the 5. & 6. chapters, yet is by the Prophet placed after them both, and that in great reason:

First, the former six chapters containe matters historicall, and things Propheticall, so farre one-ly as they were subservient to the advancement of the present Church, it being *Daniels* scope, to relate her preservation in the time of captivity; but the following six chapters containe things Propheticall concerning the comfort of the Iews in future ages, so that it was most orderly, the thinges suiting so fitly to the same scope, shoul be placed together.

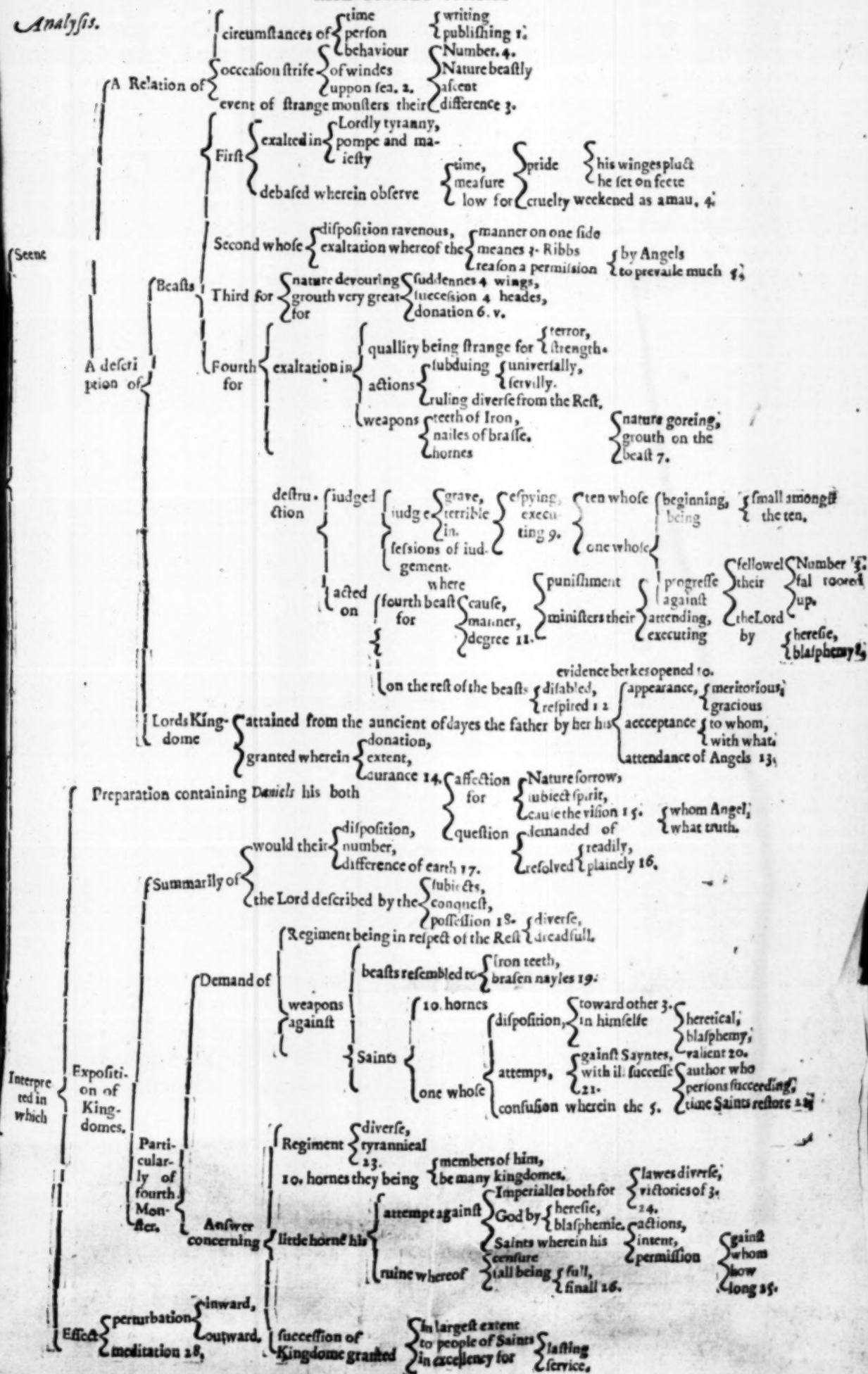
Secondly, the Knowledge of this Prophecy doth most especially serve for the comfort of the Church, after the former history; for upon the returne from the captivity, the Iewes enjoyed little more than liberty of returne, being still under op-
pressing

I. V.

*In the first
yeare of the reign
of Belshazzar
the King of Ba-
bylon, I Daniel
had a vision in a
dreame by night,
the which I wrote
and published to
the Church.*

THE VII. CHAP. Comfortes the Iewes by Daniels vision of their victories, and restore which

Analysis.



pressing Tyrants, more churlish than the former; so that untill now they had no word of promise to comfort their hearts, which here they have, concerning their deliverance from the present and following Tyrants.

Thirdly, this vision is the subject, and groundwork of the following visions, to the end of the Prophecy: so that had the other two chapters bin interposed, it might have bred confusion of godly mindes, in the study of these Divinemyseries.

D. The Lord would have his people cast beforehand for tryalls, *Acts* 14.22.

D. The holy Prophets shall know Gods purpose concerning the Church, *Amos* 3.7.

D. Tis Gods will the visions of the Prophets should be written, *Isay* 30.10.

D. The visions of the Prophets are to bee published to the Church, *Isay* 21.10.

2. v. Cōmotions of the States of the world are here resembled by the contrary windes:

2. v.

First, for their contrariety of nature, every one willing things contrary to others.

Secondly, for their imperious nature, resolving as windes, either to winne all or lose all.

Thirdly, for the disquiet caused by them, all being either overborne or miserably torne, and shaken. But these windes intend not the good Angells protectors of Kingdomes, for

Me thought in my vision I observed the four windes, bustling together for mastery upon the wide Ocean Sea.

for that,

that, first, they have no such particuler commiſſion over Countries.

Secondly, also their wiſchuse things only good, and therefore never contrary one to another.

Thirdly, neither may wee thinke, that they affect mastery, being truly content with their owne station.

Fourthly and lastly, they doe not cause the savage beasts, and Tyrants of the world, persecuting the Church, but oppose them rather, as having the charge of her tuition.

D. The world is like the sea, ever unquiet and full of commotion, *Rev: 21.1.*

3. v. This vision is the same with that of the Image and foure metalls, and yet is to be repeated, for first, their scope is different; that of the Image intends (according to the Kings thoughts) the succession of Tyrants over the Church; this the Churches succession into their Kingdomes.

Secondly, there the persecutors are set forth (according to the worlds esteeme of them) to be glorious States dazeling the eye of the beholders, but here (according to the Lords esteeme) to be no better than wilde beasts, rearing and devouring the flesh of his people.

Thirdly, the victories of the Church were there intimated onely, proude *Nebuchadnezzar* being unable to heare the full truth; but here is openly and familiarly

3. v.

Which stirs ceasing, me thought foure monsters arose from out of the water one after another, and every one unlike the other.

familiarly explained.

Fourthly, the casting of these tyrannicall States, into the fiery streames of vengeance, was omitted, where it would have exasperated the Tyrant: but this belly *Belshazzar* was mindelesse of thinges to come, and had he stirred, the Persians would soone have cut his combe.

D. The Lord wills the Church should know her comforts as well as tryalls, *Rev. 2. 10.*

D. However persecutors bee otherwise unlike, yet in persecution they are all savage, *Rev. 13. 11.*

4. v. The Babylonish State is compared to a Lyon, both in respect of his violence, in tearing the Lords sheepe, *Israel, Jer: 50. 17.* and also for his generous disposition, the Lyon passeth by the lesser cattell that crouch to him, & preys rather upon the strong, the like noblenesse was shewed by *Nebuchadnezzar*, towards the Iewes.

D. Such as are sparing in afflicting the Saints, are honoured of the Lord, *Jer: 51. 59.*

Babylon is here described to have the wings of an Eagle, elsewhere set forth by a great Eagle, *Eze: 17. 8.* for that the union of Assiria and Chaldea into the body of one Empire, raised the States; and the pulling away of

4. v. i

The first was of a Lyon-like courage, and highly exalted, as if he were borne on Eagles winges: and after a while Iob served his glory wherewith he was mounted so high, was taken from him, and bee placed lower in the world, yea his courage and fiercenesse was tamed, and hee made as milde as the meek

these

kiss

these by the Persians, brought Towing Babel to the ground, and tamed his former insolency.

D. Such as are mounted aloft in the world, shall have their honours pluckt away, *Eze: 28.14, 18.*

D. Man of all other creatures is of a milde and sociable nature, *Psal: 32.9.*

D. The Lord will in the end tame and meeken cruell Tyrants, *Isay 14, 10.*

s. v. The Persian State is here resembled to a Beare, for that first, they were of a greedy, a ravenous disposition, for which cause this monster is said to feed on three great ribbes: the Persians being cruel, insatiably bent to slaughter, witnesse Queene *Tomyris* who boyled *Cyrus* head in a vessell saying, Satiare thy selfe with bloud, after which thou hast ever thirsted.

Secondly, for their churlish disposition toward the people of God: *Cyrus* himselfe harkened to the Councillors hired against them, *Eze: 4.5.* the which churlishnesse continued in the dayes of *Darius Hystaspis* and *Xerxes*, untill *Artaxerxes Longimanus* dayes.

D. All men of brutish manners are beasts in Gods esteeme, *Phi: 3.2.*

kest man.

s. v.

And upon his fall, I observed a second, different from the former, of a greedy and ravenous disposition, whose greatnesse began in one quarter, and by the strength of three countreyes, it was nourished and became great, being allowed to spoyle & conquer other countreyes also.

It is said to rise on one side, for that the Persian state did specially exalt this Monarchy by *Cyrus* wisdome and valour: and however he permitted this old Vncle *Darius* to beare the name as 9.1. for which cause Media is the first horne of the Ramme, yet the second horne of Persia grew far higher, and stronger than it, c. 8. 3.

D. Small beginnings may in time increase to great power, *Eze: 16. 6. 14.*

The three Ribbes whereon this Med-Persian state fed, must needs be so many Countries, from which it sucked the Spirits of Dominion and conquest, and are wel assigned by the learned to be Persia, Media and Babilon, by the strength whereof the Empire grew to its greatnes, and strength.

D. Worldly honors are borne up only by worldly strength, *Psa: 83. 6. 5, 6. 7. 8.*

D. The Tirants of the world doe prosper by the permission of God, *Ioh: 19. 11.*

6. v. The Grecian state is intended by this foure-winged, foure-headed monster, for that.

First, a Pard is noted for sly and subtile fetches to wind in her prey, *Ier: 5. 6.* which having gotten into her clutches, she rents and teares it in peeces, before she eate it, so the Grecian state was raised by subtile pollicy: by Philip of Macedon, and his sonne Alexander the Great.

Secondly, as a Leopard is swift

in

6. v.

And upon further attention I discerned a third, of a fierce, and devouring nature, wondrously swift, and speedy in all attempts, whose power & strength was exercised, by four christians, a very

in snatching his prey, *Hab : 1.8.* | very large degree
so the Grecian state did suddenly | of power was giue
overrunne the world, for which | unto it also over
cause it is described to have | others.

four wings ; accordingly it is said in commendation of *Alexanders* conquest, I came, I saw, I overcame : also for the same expedition is this Grecian state described by an *Heegoate*, which came skipping, and touched not the ground.

Thirdly, this disposition of devouring was specially scene against the Iewes, these foure heades, and their heires exercising matchlesse cruelty against them.

The foure heades doe not only shew the devouring nature of the Greekish state, the beast it selfe is greedy of slaughter : rather out of a savage nature than desire of prey : but having foure mouths to teare withall, must needs bee much more cruell in tyrannies, than the former having but one a peece.

But also to designe what state is here intended by this third monster, even *Grecia*, which upon the breaking of *Alexander* : the notable horne, was divided into foure Captaines, and so was a monster with foure heads or Rulers, *c. 8. 8. and 11.4. viz.* *Cassander* head of Macedonia, *Antigonus* of Asia, *Seleucus* of Siria, and *Ptolomie* of Egypt, all possessing Imperiall dignity at once.

D. Wicked men have beene exquisite in warlike feats, *c. 8. 24, 25.*

D. Estates gotten by oppression, shal have strangers to be head of them, *Iob. 20. 10. 18.*

7. v. This fourth monster cannot be meant of the Greeks divided kingdome, amongst *Alexanders* successors, first into foure, and after into two, for that the circumstances of the sacred Text will not admit such interpretation.

For first, it is observed that every following Empire raised it selfe upon the ruines of the former, being first subdued by conquest: the Persian beare preyed on the dominion of the Chaldean Lyon, and grew great by sucking his ribbs, and the *Heegoate* Greece first smote downe, and stamped upon the Ramine Persia, before he gained his Emperiall greatnes: & the 5 kingdome of Gods people first beates the Image to dust, and casts the foure monsters into the fiery streames of vengeance, before it became a mountaine and overruled the whole earth, 26, 27. but these foure or any two of them received their kingdome by succession into, and division of *Alexanders* dominions, and not by any conquest of him or his; their tenure was the plea of his Testament.

Secondly, this opinion that Siria-Egypt should be

7. v.

And a while after in the same vision I discerned a fourth monster in sight very fearefull and terrible and farre stronger then any of the former, being armed as with Iron teeth and brasen nailes wherewith it did bruisse, and tare whomsoever it had to doe with, bringing into most base subjection on all the other Tirannors states, whom it ruled after a far different manner consisting of ten tirannical states.

be the Mistresse of the world is contrary to expresse Scripture, *Eze: 29. 15.* After *Nebuchadnezzar* had conquered Egypt, the Egyptians should gather heart, and settle themselves in *Pathros*; but for their treacherous dealing with the Lords Israel, they are accursed and shal be the basest of all kingdoms, and never againe be the head of the nations: and concerning the states of *Babylon*, upon the surprize of her drunken King, *Ier: 51. 41.* the City and land is made a desolation 54. and her Princes so drunke with judgement, that they shall sleepe a perpetuall sleepe of obscurity 57 And the whole *Babylonish* state shall so sinke, that shee shall never be able to rise under her ruines, to rule over others 64. Now in that I make *Siria* and *Babel* one and the same, it is from their owne confession, the Patrone of that opinion, makeing *Babel* two of the mettals gould and Iron.

Thirdly, this opinion of *Siria-Egypt*, is of such poverty, that it casts the favourers into these shifts: they make *Seleucas* of *Siria*, and *Ptolomy* two heads of the third monster, the body of the fourth monster, and two of the ten hornes of the same monster whereby they draw the interpretation into impassible straites, and raise a mist obscuring the bright Sun-shine of divine light.

Fourthly, the holy Prophet having another vision in the 8. chap. concerning the two following Tirants, who after the returne were to dominere over the Church of the Iewes, *Viz: Persia* and *Greece* makes *Grecia* the body of the Heegoare, and *Alexander* the first horne and his foure Captaines,

taines, foure hornes arising upon his fall, the body of the beast being still the same, according with & interpreting of the truth of this third monster, whose foure wings set forth *Alexanders* expedite and speedy conquest, and whose foure heades these foure Captaines that ruled Grecia after him: truth is ever the same, and Gods Spirit gravels us not in the sandes of ambiguity; the Divine subject of the Scripture, is of it selfe retired, let not us obscure it by misconstructions: but this fourth monster intends the Romane state, by conquest subduing the Greekish Empire, and after them next of all domineering over the Jewes; for,

First, the Roman State did breake in peeces and stampe underfoote the former Kingdomes, bringing the conquered Nations into baser servitude, than any of the former Conquerers: Reducing their Kingdomes into provinces, ruling them both by Roman lawes and Deputies, and keeping them in bondage under heavy taxes, through the feare of the Roman Legions, wherof divers were placed in every country, wherof every common souldier played *Rex*.

Secondly, the Roman State was divers from all the rest, ruling by a Senate or Councell of State, and by two Consulls continuing but their yeare, and chosen by Suffrages, the which no State of the former Empires did besides them; all of them ruling by a Regall, not Consulary office. True it is, that Rome in her cradles and nonage had Kings, and in her height had Emperours, by Tyranny and usurpation; yet her greatnesse began, and the other
Empires

Empires were subdued to Rome by her anniversary Rulers, Tribunes, Dictators, Decemviri (but especially Consuls:) It was their democracy that raised them to be Mistresse of the world. Now that this diversity intends their different regiment and lawes, we may observe by the like use of it to difference the little horne from the ten, who though he was the same in original growing amongst the, and alike in hurtfull and pushing nature, yet was divers from them all, ruling after a peculiat manner, and despising the Emperiall lawes, which none of the other ten States of the Empire did, as in 24. verse.

Thirdly, a degree of kingly life and dominion was continued to the other with the 4. the which with the 4. were cast into the rivers of fire, 12. the which their side affirme to be in the Armenians Remainder of the Chaldeans, in the Parthians remainder of the Persians, and in the Macedonians remainder (as they say) of the Grecians, now if they can make good that upon the fall of the Syrians and Egyptians conquered by the Romans, all degree of Kingly life, was taken from the former States, they doe well: But its certaine these States joyntly Kingdome & Dominion joyntly with the Romans, and some of them in such a degree, that they were a terror to the Roman Emperours themselves; witnesse *Julians* death, *Valerians* captivity, and ranfome for price, as upon the 12. verse will particularly appeare.

Fourthly, the fourth Monster or Empire, was to keep the dominion and Lordship of the world, until

the Iewes were to receive it againe, the which no State of the world doth but the Roman; as for Syria-Egypt the same hand that spoyled them, did bring a greater degree of servitude upon the Iews, than ever they endured before. But the Romane State is yet Mistresse of the world, partly in the sixth head the Emperours, partly in her eighth head the Popes, and partly in her little horne the Turkish State, and so shall continue it all or some untill the deliverer come to Israel, as 18, 27. verses.

D. Such as are of a Savage and bloody disposition, are monsters rather than men, 1 *Chro*: 15: 32.

D. Such as are most cruel towards the Church, are most odious to God, 12 21.

This Romane monster is described to have ten hornes, or tyrannicall States, exercising her cruelties towards all her enemies, but especially the Iewes (whose oppressions under this Tyrant are most notorious) as is interpreted, *Zac*: 1. 18, 19.

That these ten horns are so many States, not Kings, doth hereby appeare: for

First, no persons are intended in the abridgements of the oppressing Empires of the world, either in the second or this seventh chap: *Nebuchadnezzar* is named indeed (*Thou art this head of gold*) but the Babylonish State is intended thereby. And whereas the foure heads of the third persecutor, are interpreted *Alexanders* foure successors, yet not their persons, but their families are thereby meant: sith some of these foure heads were to hold the

the rule over the Iewes, untill the time of the Romans, which their persons could not by divers ages, so then States being every where meant, even where persons are named, we see no reason why, in such an abridgement it should bee otherwise here.

Secondly, were these so many Kings successively, there cannot be said to be ten, sith some of the former should fall before the latter grow up, and the number be deminished; as in the eight, the hee Goate is not said to have six hornes; which yet he had successively, but first one, then foure, and after a little horne, the like order is here observed in reckoning ten, and then a little one, which as it arose successively after the rest, so is reckoned after them.

Thirdly, this little horne is said to arise among the ten, which it could not, in case foure or sixe of them should be broken off before. But to say amongst the ten tyrannicall States there sprang another, subduing three of the former, hath good congruity, and soundeth the Majestie of the word.

Fourthly, the holy Apostle explaining the Roman Empire, with its ten hornes, *Rev: 12.3.* setteth forth so many bare hornes without Crownes, whereas he sets forth the seven heads adorned with seven Crownes, for that the heads bore kingly rule and dignity; but the hornes not being ruled States or Kingdomes; whose authority, could I see no evidence of reason, I am bound to hold as a Divine conclusion, much more where the beames of Divine light are so cleare.

Now whereas they are called Kings, I answer, so are the foure monsters in 17. called Kings, being indeed foure Kingdomes; I but (you'll say) they are said to spring out of the Kingdome, and therefore are not Kingdomes; I reply, the holy Spirit takes Kingdome for the union of many Kingdoms, which wee commonly call Empire, and so the sence is cleare, out of the Romane Empire arose ten inferiour Kingdomes or States, wherein the greatnesse of the Empire did consist.

Now that there were ten distinct divisions of the Romane Empire, both interpreters and Histories consent, though some difference be in the Enumeration of them: concerning which I will not contend, and will readily submit to any that shall produce a Catalogue of more probability than this, not mine, but others, and those most learned Interpreters:

1.	2.	3.	4.	5.	6.
<i>Brittaine, France, Germany, Spayne, Italy, Affrica,</i>					
7.	8.	9.	10.		
<i>Asia, Gracia, Syria, Egypt.</i>					

The maine argument that is brought against this sence, is: These Kingdomes cannot be called hornes, for that they did not gore the Iewes, especially some of them, as these countreyes of Europe, so farre remote. I answer:

First, these hornes are brought to designe the person of the beast to be most terrible and bloody, whose terror respects others as well as the Iewes, 23. and not their act of tyranny in particular against Iewes or others.

Secondly,

Secondly, it will hardly appeare, that hornes are so called for their cruelty against the Iewes, but rather for their tyranny simply, whether against them or others, as in 8. 8. foure notable hornes are said to arise, two of whom, *Cassander* and *Antigonus* never afflicted the Iewes, their Kingdomes falling to the other two, called *Kinges of North and South*.

And againe, the Ram is said to have two hornes, the first whereof Media did never afflict the Iewes, saving the person of *Daniel*, and that besides his purpose.

Thirdly, when this ten-horned-monster-Rome did push at Ierusalem, and the Army of abhominable Infidells sacked Iudea under *Titus*, I presume the strength of the whole Empire was united, both for souldiers, money, the sinewes of warre and other necessary viandes, and all little enough, the service proved a two handed peece of worke, so that every way it appeares these hornes were States, exercising tyranny, not persons.

D. Such as are helpers of Tyranny are a like savage and monstrous, Ez: 19. 35.

8. v. Such as consider Divine things shall have further revelation Rev: 1. 12.

The little horne here mentioned, cannot be meant of *Antiochus Epiphanes*; for first, this little horne, is an eleventh growing amongst the ten, for which cause he is said to be diverse from the

ten

8. v.

And as I meditated of these Tyrannicall States, I discerned another grew up amongst them, which however it was but of small

ten, so then he cannot bee one of them, as they make this *Antiochus*; againe, secondly, after much adoe there are three scraped together, whom *Antiochus* is said to succeed, wherein their own account varies; some number *Seleucus* his elder brother, and *Demetrius* son to *Seleucus*, and *Philopater* his sisters sonne; others suspecting the fitness of young *Demetrius*, chuse rather *Antiochus* the great, father to this *Antiochus* the vile; and a third sort leave it indifferent whether be named; such uncertainty there is, where the Spirits plot is missed, for none of all these foure were subdued by him, not *Antiochus* the great, who was nor plucked up by the rootes, his children and childrens children reigning after him, nor yet his Nephew *Ptolomy Philopater*, whom indeed hee brought to a low ebbe partly by open-hostility, 11. 24. and partly by treachery, 25, 26, 27: but never subdued him: for *Ptolomy* feeling his vncles kinnesse, craved the protection of the Romanes, who (shippes of Kittim) chased him out of Egypt, 30. nor yet did hee subdue his elder brother *Seleucus*, there being no hostility betweene them; his brother was made away by Treachery: where it is but supposed he had a head, an actor of it he could not be, being then an hostage at Rome, but (all that is furnished herein, being given) hee was not pluckt up by the rootes, since *Demetrius* a sprout of his, reigned

small strength as the beginning, yet did it shortly overcome thee of the ten, whom when I had viewed, I observed it was sharpe sighted, and of deepe reach, speaking proud, and blasphemous wordes against the Lord.

gued after him, though not immediately, through his uncle *Antiochus* treacherous usurpation; neither lastly, was *Demetrius* pluckt up by the roots by him, sith hee never came to his kingdome, untill after *Antiochus* death; being an hostage at Rome in his stead; yea *Demetrius* reigned over Siria after him, and when he did raigne he never tyrannized over the Iews. Yet further thirdly, *Antiochus* may not be this little horne, for upon his blasphemies, the whole body of this monstrous Tirant, is cast into the fiery flames, but upon the judgement of *Antiochus* for his villanies against the Iewes, Siria or Siria-Egypt, did yet continew certaine ages, and under many Kings before their finall subjection to the Romanes, so that the little horne, and body of the beast are not cast together in the streames of fire, as it is here in 11.

4. Finally, upon the fall of this little horne, the kingdome that is taken from him is given to the Saints of the most high, but upon *Antiochus* fall the kingdome was given either to none at all, or to the Romanes, who in the Prophets esteeme are not accounted Saints, but abominable ones, 27: and how ever the Romanes were Saints afterward, yet divers hundred yeeres after the conquest of Siria; conclude we then the little horne can no way suite with *Antiochus Epiphanes*.

But this little horne intends the Turkish state, in whom all the properties here laid downe doe most fitly agree, as first he subdued three of the 10 Romane states, plucking them utterly by open hostility from the Romane Emperours, to wit, Asia, Grecia,

Grecia, Siria, which (sweet morsells) none of the Emperours could wrest out of his clutches; the which no other oppressor of the Iewes since their dispersion, ever did besides.

Secondly, hee is a blasphemous Heretique, quicksighted in the composeure of a Polirique Religion, whose Alcoran is stuffed with impudent lies, toyes and blasphemous wordes, against the most high God, a fardel of Christianisme, Iudaisme, Arianisme, composed to content the conquered Nations of what religion soever.

Thirdly, he only of al the Roman states, doth rānize over the Iewes, whō he holds under most servile bondage, and hath done ever since the conquest of Siria, of which Province Iury was a part, according to the foregoing computation, and how long this his tyranny shall endure, our wonderfull Numberer hath determined in himselfe, and elsewhere revealed to us; he onely wearing out the Saints of the most High, by a tedious servitude, is onely the little horne here mentioned.

Fourthly, upon the breach of this horne, the dominion as some thinke, is restored to the Iewes, who are of right the heires of the world, and from whom the mettals and monsters have detained the kingdome ever since the captivity: He being their oppressor, for the former, present, and ages to come; his overthrow must needs preceede their calling; for what would it availle them though the eighth head the Papacy should fall, or the other seven horn of the monster bee plucked off, so long as their oppressor stands: sively in a word, hee is this little horne

borne their oppressor, whose prosperity continew
their bondage, and whose ruine giveth leave and li-
berty to their returne: but (I suppose) no sound
minde will denie that the Turkish flourishing estate
causes their misery : and his misery their delive-
rance, and therefore is this Tyrant.

Now the reason why he is called little, seing wee
see he is a mighty Warrior, and greate Comman-
der, yea a terror to, and scourge of Christiandome:
hee is called little,

First, in respect both of his birth and nation,
being *Hagarens*, by birth of *Hagar*, not *Saracenes*
of *Sara* as they bragge : now *Hagars* posterity was
base borne, and out casts of the covenant, *Gal:*
4.25. and therefore must needs bee little in the
Lords esteeme.

Secondly, and also in regard of their small and
meane beginning, a despised people for many ge-
nerations, whose very names were unknowne in
histories for a long while, the like esteeme they had
under the Romane Emperours; for whereas a band
of them warred under the Emperour *Heraclius* his
officers and captaines abused them, reproching
them with the name of Arabique dogges, which
they took so to heart, that they departed from their
colours under the conduct of *Atahomet*, and from
that time did gleane, here, & there, a country from
the Empire, untill they attained to their greatnesse.

D. Such as are strangers to Gods covenant are
little in his esteeme, *Mat: 5. 19.*

D. The Lord armes one Tirant over the Church
against an other, *Ez: 29. 18, 19.*

Whereas

Whereas this horne is said to have eyes as a man, it intends his deepreach of hellish pollicy, inventing a pleasing, but blasphemous religion, to bee quick sighted is commendable; but the best naturall parts being abused, become most hurtfull, and mischievous to the Church: the greatest Heretiques have bin men of the best wits, and many of them great Schollers for humane learning: but not understanding with sobriety their learning became vaine Phylosophy.

D. Depth of understanding hath brought forth depth of Heresie, *Rev.* 2. 24.

9. v. D. Though Tyrants flourish a while, they shall surely be cast downe, *Psal.* 49. 11.

God the Father is here described not according to his divine essence, but according to his presence in, and dispensation to his Church: not what a One he is in himselfe; but what a one to us: he is called the ancient of dayes, for that he is the fountaine of the divine essence, which by an eternall and ineffable generation, and procession, hee communicated with the sonne & with the Spirit.

Secondly, for that hee is first in the order of Divine administration in the Church, workeing from himselfe in the sonne, and by the Spirit, for which cause our Lord affirmeth, that he can doe nothing of himselfe; but what he seeth the father doe, *Iohn*:

9. v.

And I observed that after a season these Tyrannous dominions were overthrowne by God the Father, whose gravity of Judgment, dexterity in judging, and terrible execution, was most admirable in and for his Church.

3. 17. the Father beginning the action of the Churches happines, which the sonne continues, and the Spirit finishes.

Thirdly, for that he is the Alpha, the first cause of all being, from whom every second being in the world hath derived both life, and livelyhood: these monsters of men not excepted; whose being he here comes to chalinge againe.

His presence is described to be judiciary suting, his description to the present state of the Church, which being afflicted he appeares a Iudge, for the revenge of her sufferings, the which justiciary presence is set forth by white Robes, usuall amongst the Iewes to distinguish Majestrates from other men, as amongst us white staves are carried in the hands of Majors or Sheriffes: *Iudg: 3. 10.*

The admirable excellency of this Iudge is set forth by three notes.

First, his gravity, having his haire white as the purest wool.

Secondly, his dexterity in inquisition of offence, and examination of offenders, intended by his fiery flaming Throne, the which the difference twixt Throne and Wheelles doth shew; a flame gives light, and a burning fire consumes: else where his eyes are compared to lamps of fire, for the same reason of light *10. 6.* the throne being the seate of judgement, and the fiery flames giving light, reach us what a Iudge he is before whom all things are naked and bare. The like speeches for the same reason of cleare insight, is usuall with the holy Prophets, *Eze: 27. Rev: 14. 14.*

And

And thirdly, also by this terrible execution of the determined judgement, intended by these burning wheelles, wheelles in that vision of Gods glorious presence in his Church, *Ezek: 1. 16.* Intends the Lords administration, which however gracious there, in and by the ministry of the living creatures, moving with and from the Spirit as in 20, yet here the wheelles being fiery without the concomitancy of living creatures or Spirit, doe declare an administration of mere wrath. If any doubt that this is meant of the Lords presence, in the Church militant, let them reade with judgement and they shall find five severall removes of this glory from the Temple of Ierusalem, as in *Ezek: 8. 4. & 9. 3. and 10. 4. 18, 19. and 11. 23.*

D. Our God is the onely ancient and eternall God: *Rev: 1. 8.*

D. The Lord will clad himselfe with judgement for the righting of his Church, *Isa: 63. 1. to 4.*

D. All offences are evident in the sight of the Lord our Iudge, *Heb: 4. 13.*

D. The Lords revenges are fiery and full of terror, *Heb: 12. 29.*

10. v. The Lords Iudgments
on the Enemies of the Church
are resembled to streames of fire,
to a lake burning with fire and
brimstone, *Rev: 20. 14.* to set
forth the extremity thereof, fire
the greatest torment, and rivers
of brimstone the most lasting,
and durable, and most unquen-
chable

10. v.

*From whom
there issued a fiery
streame of venge-
ance upon these
Tyrants, in the
executio whereof,
he had ready thou-
sands*

chable matter.

D. Constant streames of vengeance issue upon the enemies of the Church, *Rev: 14. 10.*

Concerning the attendance of this so glorious a Iudge here are multitudes of holy angels, either ministring to the Church abroad, or els attending his wil in heaven, which to obey they are readily disposed, and are therefore standing, all of which are brought in applauding the Church her comforts, *Rev. 5. 11.*

D. The Lord haith multitudes of holy Angels, *Rev: 5. 11.*

D. The holy Angels are readily disposed to doe Gods will, *Psal. 103. 21.*

The bookes of the evidence that is given in, are either the Lords record of their savage manners, or of every of their consciences which register every mans actions, as well against him as with him: or it may be both of them.

D. When the Lord comes to judge, he will find good evidence for all mens lives, *Rev: 20. 12.*

11. v. The judgement of the monster is reserved until the blasphemies of the last Tyrant are finished, both for that the glory of the Lords former patience, and present justice, shines forth in the ripenessse of their finnes, as also

Q

the

sands of thousands of holy Angels, besides whom he had ten thousand times ten thousand, ever present admiring and applauding his surpassing worthinesse thus royally attended he held the judgement, and that upon particular evidence of their deserts.

11. V.

At which time I observed in respect of the proud blasphemies uttered

red

the suffering of the Church, are first to bee fulfilled, or ever the Rod of wickednesse cast into the fire, *Rev: 6. 11.*

D. Ripenesse of many sinnes brings ripenesse of Iudgement, *Rev: 14. 18.*

D. Such as joyne blasphemy to tyranny the Lord will not brooke, *Act: 12. 22.*

D. The Lord will utterly destroy the greatest persecutors, *Rev: 19. 20.*

12. v. Tis worthy observance that however these former Tyrants were disrobed of their Empires, by every following, yet these three had some degree of regency continewed, whilst the fourth yet stood, and then the foure mettalls are beaten to dust together, and the foure monsters burnt together: the truth of this is evident, that they had a remainder, otherwise the fourth Tyrant could not be said to have stamped the residue under foote, the which remainder (saying better judgements) was of Chaldea, the Armenians who had a King, and kingly dignity even to the dayes of the Romanes, *Tygranes* King of Armenia was subdued by *Pompey*, and his Country made tributary, thus they were stamped under foote: The

red against the Lord by the last tyrannicall state, the whole body of the monster was utterly consumed, beeing cast into the streames of fiery wrath.

12. v.

But as concerning the former monster the Empires were taken from them before, but yet there was a degree of kingly life, continued to them unto this appointed time of the Lords revenge.

which

which yoke they afterwards shooke off, and that betimes in the raigne of *Tiberius Armenia* was fortified against the Romans, whom the Emperour pacified with faire promises rather then subdued by hostility, afterwards they wrested the staffe into their owne hands, and in the dayes of *Iovinian* were called friēds to the Romane state not vassals; 2. Of Persia we read of their force, both in the days of *Antiochus* the great, and his Sonne *Antiochus* the vile, & for the time of the Romanes, I suppose they have litle cause to brag of the Persians slavery: *Iulian* lost his life amongst them, *Valerian* went under ranfome, *Iovinian* put to a shamefull foyle, and glad to take up with the losse of foure whole provinces, beyond Tygris. 3. Of the Greekish Monarchy Egypt was trampled under foote, *Anthony* and *Cleopatra* being subdued by *Augustus*, and their countries reduced into a Provinciaall government: yet did they shake off this yoke, and withstood diverse of their stoutest Emperours, *Galiennus*, *Aurelianus*, *Dioclecian*, and besides was often wonne from the Romanes by the Persians, and at last fell to the title of the Saracens; thus we see a degree of life in them.

D. The Lords leniry appeares in the judgement of his enemies, *Ier: 29. 13.*

D. The Lord is pleased to respire the wicked for a season, *1 King 21. 29.*

13 v. This comming in the cloudes cannot be the incarnation of our Lord: for that first, in the phrase of the holy Prophets these

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formes

13. v.

And in the same visions I discerned

formes of speech are used to describe a most glorious & majestic appearance; and is so used, *Pf.* 18. 10, 11, 12. where the worke of deliverance from outward trialls is expressed by the Lords comming in the cloudes and riding on the wings of the wind: also, *Psa.* 4. 7, 8. The Lord putting forth his providence in the deliverance of his Church, from Egypt, and preservation in the wilderness is described by his riding on the heavens by earth-quakes, and mountains skipping: likewise the Prophet *Isay* having a vision of the Lords araying himselfe with garments rolled in the bloud of the Church her enemies, in the 63. Chap. prayes earnestly for the experience of this deliverance in words of the Lords breaking the heavens, and dissolving of the mountains, with fervent and melting fire, 64. 1, 2, 3. But when our Lord came in the flesh, it was without any such majesty, making himselfe of no reputation: nor brought he any such deliverance to the Church, no nor yet any such dispensation of grace, as afterwards upon his ascension. Secondly, this comming of the Son of man in the clouds, is otherwise interpreted by our Lord, *Mat.* 24. 30. to intend some memorable event, not long before the generall judgement, whereof it was a foregoing signe, and must therefore teach some other appearance, then in our nature, which was 33. yeares before

cerned a most glorious person in the likenesse of a man appearing with a most glorious dispensation of grace, who by his precious merit, and in the presence of his holy Angels obtained of God the Father this Royalty.

fore he cited *Daniel*, for that purpose: so that wee must enquire some other intent of the Spirit. Thirdly, at this comming of the Sonne of man in the cloudes, hee is brought before the Ancient of dayes, but upon the Incarnation of the Lord hee came from the bosome of the Father, and did not ascend to him of many yeares after: now these two goe together, sith the accessse of the Sonne of man to the Father, is the occasion of the wresting of the kingdome from the fourth Tyrant; yea both are done while the sessions of the Iudgement of the fourth oppressing state is held, & before the books of evidence bee closed up. Fourthly, upon this comming of the Sonne of man in the cloudes, the kingdome is given to the Iewes, which withouten change was to bee continewd with them for ever and ever, 22. but upon the incarnation of our Lord, the kingdome was taken from the Iewes, and given to the Romanes, the scepter being taken from *Isidab*: (yea and that according to their owne interpretation of this kingdome spiritually;) The kingdome was taken from them, & given to the Gentiles in the Iewes rejection, foretould by our Lord himselve, *Mat: 23. 39*. Wherefore sith ye reject this offer of grace, henceforth you shall never injoy the like tendry of the faith; untill yee seeing my comming in the cloudes shal welcome my call, crying, blessed is he that cometh in the name of the Lord: Nor yet may this comming in the cloudes be understood of his comming to iudgement.

For first, upon this comming the Saints receive the kingdome, which formerly was withheld from them

them by these foure monstrous Tyrants, but if we should dreame of any such thing after the generall Iudgement, we fall into the errors of the Chiliafts.

Secondly, it is a signe foregoing the general iudgement, *Matth: 24. 30.* whereby beleivers might as familiarly be assured of the iudgement at hand, as the husbandman might bee of the Summers approach, by beholding the Figtree sprouting forth buds and leaues, the which are not to be seene in the haruest but spring; so this signe was not in the instant of the Iudgement, but some while before. If any should here obiekt the summoning of the Elect by the sound of a trumpet, which wordes are applied to the act of Iudgment, *1 Cor 15. 25. & 1 Thes. 4. 16.* Let them consider 1. that where ever the sound of a trumpet is applied to the iudgement, it is heard of all that are dead in the graue whether Elect or Reprobate, being nothing els but the Lords power of resurrection; but this trumpet is heard only of the Elect, so that to me it seemes to intend some voyce, and call of the Lord, whereof the reprobates are incapable:

Secondly, besides Gods gracious call is resembled to a trumpet, both by the Prophets and Apostles *Isa. 58. 1.* and *Rev. 1. 11.* with *4. 1.* the which resemblance is borrowed from the custome of the Iewes, who used to assemble their congregations by the sounding of a trumpet, *Joel. 2. 15.* instead whereof we use bells. Now whether this sound of a Trumpet peculiar to the Elect may not intend some such outward and ministeriall call, I leave to the censure of the wise.

Thirdly,

Thirdly, our Lord, *Mat. 24. 30.* & his beloved disciple *Iohn Rev. 1. 7.* do couple this coming of the Son of man in the Cloudes with that holywailing of the Iewes in their conuersion, when the Spirit of grace powring cleane water upon them, their harts shall be deeply affected for crucifying the Lord of life, and reliction of his grace so freely and so powerfully offered. *Zac. 12. 10.* The conference of which places with this of our Prophet, may shew this coming in the Cloudes that wailing to be yet to come in *Iohn* his dayes; for which cause he maketh it both his and the Church her earnest prayer: and surely had this wailing bin the desperate terrors and clamors of the wicked before the Iudge, at the worlds Grand-session, the Apostle missed his aime in citing a Testimonie of holy sorrow and wailing of men inlightened with supernaturall grace. But this coming of the Son of man in the Cloudes, to me seems to import our Lord his glorious appearance in the conuersion of the Iews, and confusion of the Church her Enemies, at which time the remainder of us Gentiles being brought in; shall compose one glorious Christian Church: the which exposition seeme it not forced:

First, sith (besides what hath bin said in their suffering of the former opinions) It hath bin usuall with the Prophets to resemble the repaires of their Ruines to a Resurrection, both in respect of their former debasement, as also their then risinge with Christ in the graces of the new birth *Eze. 37. 1. 7.*

11. Rom. 11. 15.

Secondly, Also our Lord, speaking of a glorious appearance

appearanc of his grace calleth it his conueying, deliuering himselfe in such a manner, that he seemed to his hearers to intend his second comming to Iudgement *Iohn. 21. 22. 23.*

Thirdly, further the holy Apostle *Iohn* haueing a vision of the day breake of the sun of righteousness in the beames of his glorious Gospell from under the night of Antichristian darknes, describeth the King and the Lord of the Church to be like the Son of man, rideing upon a white Cloud, for the like reason of the Church her first resurrection from under the death of Antichristianisme, and for the Influence of diuine grace, whereof the Church was then partaker, *Rev 14. 14.* and be we well assured the Apostle did not mistake *Daniel* in this Allusion.

Fourthly, lastly, The same Apostle describing the Lords presence in his Church, in the ages then to come, borroweth his whole Periphrasis from this place, and the 10 teaching us how to interpret both this 7 and that 10 Chapter: of no times, but such as follow his dayes and vision *Rev. 1. 13, 14.* The Lord Iesus is described the Son of man, in respect of the present ages of the Proppher, that so they might be more fully confirmed in the Article of his incarnation, which being the ground of his passion, (the diuine Nature Impassible) was to be especially beleiued, for the foundation of Christian faith; or else in respect of the ages to come, to whom this glorious appearance in the Iewes re-paire should be, that they might truly discern the motiue of their deliuerance: The same blood
of

of that immaculate Lambe which was slain, (*viz.* in Gods decree) before the foundation of the world, hath obtained at the hands of his Father acceptance in that great work of mediation for his people: for being found in fashion as a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse, wherefore God also hath highly exalted him, &c. *Phil. 8. 9.* which is here figuratively set forth by his approaching into the presence of his Father [called the Ancient of dayes, because he is from all eternity] with the clouds of heaven, that is, in a most glorious dispensation of grace; and attended with an innumerable company of holy Angels, which are said to bring him before his Father, as great mens attendants are said to bring their Masters to the Court: By all which we are given to understand that this person like the Son of man, was the infinite, eternall, and most glorious God also, who even in his incarnation had all the Angells of God to worship him: *1. Heb. 6.* How much more should he then at his exaltation, when he had finished the worke of our redemption by his precious death, and blood-shedding, be attended with those glorious Creatures going to receive his Kingdome from his Father, as it follows in the next verse?

D. The Lord hath alwaies found out wayes, and meanes to communicate himselfe, and his will to his people, *Heb. 1. 1, 2.*

D. Christ Jesus under the old Testament appeared often like a man, to assure them of his incarnation, when the fulnesse of time should come.

D. The power and Majestie of Christ doth exceedingly shine forth when he delivers his Church, and destroyes his enemies: *Rev. 15. 3, 4.*

R

And

And he came to the ancient of dayes: See for this
verse 19.

And they *i. e.* the holy Angels, brought him before
him: So then Christ our Lord appears to Daniel com-
ming into the presence of his Father royally attended
in his intercession, as the Father appears in holding his
Sessions.

D. The mediation of our Lord is ever acceptable
with the Father, *Zach. 1. 12.*

14. v. The Kingdome is here
ascribed to the person of the Mes-
siah, which in 22. and 27. (inter-
preting this verse) is possessed by,
and given to the Saints: Christs it
is, Authoritatively, and the Saints
by delegation and ministry: such
as rule for God and according to
God, are said to rule with him,
Hos. 11. 12. Rev. 2. 27. The which
Kingdom of our Lord, is either
meerly spirituall and inward,
whereof he maketh no Vicar save
his holy Spirit, the vertue of the
Father and the Son: This Regency
he reserveth with himselfe as a pe-
culiar Royalty: or else the kingdom
of our Lord is outward and mixt,
partly spirituall in the Ordinances
of worship, and partly civill in the
exercise of equity and justice, by
Lawes and Magistrates; this admits of deputation, and
the exercise of it may be ascribed either to God or men:

v. 14.

*That all dominion
and power should be
bestowed on him,
who accordingly
exercised sove-
raignty over all
people, of what na-
tion or language so-
ever: The excellen-
cie of which domi-
nion is such, it shall
never be resigned to
any forraigne state,
nor yet be cast into
the fiery streames of
vengeance as the
former were.*

the

the first and second causes never jarring. This is that dominion here mentioned whereof the Jewes were deprived by the Tyranny of the Romane State, yet now through the glorious appearance of the Deliverer, it is restored to them again, never againe to be wrested from them, sith mighty is their Redeemer who himself ruleth in the midst of them, 27. The which interpretation the circumstances of the Text do confirme.

For first, it is such a Regiment, as was sometime resisted by people which now are brought in to serve him by strong hand.

1. Again, this Dominion is such as may admit of humane depuration, as may be exercised by S^u. on earth, as 22. but Christ his spirituall kingdome admits none, sith none can give the Spirit, none command the conscience, none move the will, but he alone.

3. Besides, this is such a dominion as formerly had passed away from them in the Captivity, in the losse of the dayly sacrifice, and in the desolations of Jerusalem, but the spirituall Kingdom of Christ never passeth away to any, nor is ever promised to be restored, or continued without change, as it fares with this here.

D. Christ rules where the administration of Religion and justice are according to his will, *Rev. 2. 27.*

D. The Lord will bring all nations to the holy Society of the Church, *Zach. 14. 20.*

D. When all nations are brought to the faith, their peace shall be unchangeable, *Zach. 14.*

15. v. The study of deep mysteries occasion great griefe of heart and trouble of soule, *Eccles. 1. 18.*

v. 15.

But as for me Daniel I was exceedingly perplexed in my

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D. Tis

D. Tis a trouble to a godly heart to starve unresolved in truths revealed, *Psa.* 13.21.22.

16. v. D. Holy mindes are industrious after knowledge, 1 *Pet.* 1. 10. 11.

D. Holy Angels have been instructors of holy men, *Judg.* 13. 13. 14.

The Prophet demands the truth, and the Angell answers him particularly of the sense, and interpretation, for that the sense is the soule, and forme of the Text.

D. The truth of the Scripture consists in the right interpretation of it, *Mat.* 26.60.61.

17. v. D. Tis usuall in Scripture to put the signe for the thing signified, *Gen.* 40.12.

D. The Lord esteemes men as they are in manners, not in honour, *Psa.* 49.12.

The difference of these Kingdoms is here laid downe; they are earthly States, whereas Gods Church as a Bride royally attired descends from Heaven; such difference is there twixt the Societies of the Church and of the world, as twixt earth and heaven.

D. The Kingdomes of the world are but meere earthly States, *Psa.* 2.3.10.

my soul what might be the meaning of this so strange vision.

v. 16.

But coming to one of the holy Angels I demanded of him the meaning of these things, who accordingly did interpret very plainly the same.

v. 17.

The foure monsters thou sawest, are foure persecuting Empires, succeeding one another in the inheritance of the world.

18. v. Daniel in speaking of his owne people deales very warily considering who were to have the viewing of his workes, as well foes as friends: And therefore implies rather then expresse, such things as mainly concerne them, as in 2. 30. 41. and 4. 27. so likewise here under the Term Saints; which

v. 18.
But the holy Jewes shall in the end deprive them of their dominion, the which themselves shall possesse, even to the end of the world.

however the Chaldean might interpret at their pleasure, yet the holy Jewes well knew, that none but they called of the Lord were these Saints. But where he cometh to write in the Hebrew tongue, he is then more plaine, calling them *Tzebi*, Chap. 8. 9. and the mighty and holy people, 24. wisely avoyding either extreame, that neither the comfort of the holy Jewes be concealed, nor yet the pearles of divine things cast before Chaldean swine.

D. Such as are Saints the Lord vouchsafeth to name his own name upon them, Chap. 9. 19.

Observable it is that the Saints are here said to take the Kingdome, whereas in 22. it is said the judgement gave the Kingdome into their possession: the which circumstances compared, do informe us how to conceive of their repaires; there shall be great hostility and wars, otherwise they could not be said to take it, had there not been violence or resistance; yet the opposition, was to be so strong, that without heavens Sessions holden, their mighty adversaries should never have been cast into the streames of fiery indignation: No exposition hath weight of truth, but that which is a meditation of, and conference with the Text, nor any ones judgement of

like force with the least circumstance of Scripture, being an ancient and divine Testimony.

D. All the men of the world are unable to repeale the Lords grant, *Ps. 4. 2. 3.*

19. v. D. The greater the Churches Trialls, the more requisite the knowledge, *Rev. 3. 10.*

D. The State of the Romish Empire hath afforded matchlesse cruelties, *Mat. 24. 21.*

D. Godly mindes are not content with the knowledge of things in grosse, but covet after a particular and distinct knowledge, *Phi. 3. 10.*

D. Politique enemies are most dangerous, especially to be known, *Song 2. 15.*

D. Blasphemous Heretiques are to be discovered to the Church, *2 Tim. 3. 8. 9.*

D. Of all the Romane States the Turkish is most warlike and terrible, *Rev. 9. 15. 16. 17.*

21. v. Difference there is who should be the Saints; those which deny the Turke to be intended by this little home, seeme to gather an argument from the word Saints, for that the Jewes expressed by this little home, were not Saints under the Turkish Tyranny; but rather blasphemous

v. 19.

But being perswasified, I desired more particular understanding in the meaning of the fourth monstrous Tyrant: Whose Regiment was diverse from the rest, who being exceeding terrible, devoured with great cruelty all the other, as with iron teeth and brass nails, by which he brought all he conquered into bondage.

v. 20.

Concerning the ten tyrannous states thereof, and of the other, which arising after the rest, subdued three of them, even of that Tyrant so politique and blasphemous.

blasphemous enemies to the Kingdom of Christ. For answer whereto: First, we may not thinke that Daniel deemes any Saints but the Jewes, for which cause Saints and Jewes are confounded every where in this Prophecie, and Saints never otherwise taken. Again, Secondly, the holy Prophet resolves the case

*blasphemous and
warlike above his
fellows.*

v. 31.

more fully on the 27. where he calls those Saints, the people of the Saints of the most High: so that I suppose none will deny, but the present Jewes may be the people of the former Jewes, who in the Prophets dayes were Saints. Again, Thirdly, what do we thinke of the Jewes? shall they sinke under this their blindness, and never become the Saints of the Lord by a true conversion? which if we grant, think we not that the Turk their Lord will storme at their embracement of Christs yoke, stirred up thereto by the Prince of the world, that roles in the children of disobedience? which if we grant, we yeeld enough to perswade any of his oppression of the Jewes or Saints. But Fourthly, in case these wars may intend any bloody battells, that upon the Jewes making head against their former oppressors, may be occasioned (as yet they sleepe in the dust of debasement, and the invasion of their Countreys hath been hitherto the hurt of their former Lords the Romanes, rather then theirs, who have but changed their Tyrant, not Tyranny, but upon their imbracing of the easie yoke of Christ, they shall shake off their Turkish hard bondage, whereupon shall for a while endure a more furious brunt of his rage, as in 11. 44. 45. Zac. 14. 2. Rev.

*Which waging war
with the Saints, did
greatly prevail and
afflict them.*

20. 8. 9. then ever before.) Then

Then surely if this be so, we may conclude of his war with them now become Saints.

D. Tis the Lords manner to bring his people to a low ebbe before their deliverance. *Eft. 8.6. 7.*

D. Prosperous successe may befall Heretiques and Tyrants, *Rev. 9.17.18.*

22. v. The Lord is said to come, not by change of place, but change of Providence, *Zac. 14. 3. 4. Rev. 10.1.*

D. In the Churches deep distresse the Lord will expresse himselfe more fully, *Rev. 14.1.*

D. When the cause of Persecution comes to scanning, the cause will go on the Churches side, *Pf. 15.*

D. The actions of Gods government are done in his appointed time *Eccle. 3.1.2.3.*

23. v. D. The holy Angells are ready to further good desires, *Mat. 28. 1. 2.*

D. The Romane Empire extended farre and neere over the whole world, *Luke 2.1.*

D. The Romanes did bring those they conquered into base servitude. *2.40.*

24. v. The Angels answer here, makes much against those, that make Syria-Egypt the fourth Kingdom, all these hornes, these under Tyrants,

v. 22.

Even untill God the Father adjudged him to destruction, and his kingdomen his Saints, according to the fore-appointed time of restoring their kingdom.

v. 23.

Wherein the holy Angels satisfied me, that the fourth most strous Tyrant was the fourth Empire of the world, which as it rules after a different manner from all other Empires, so shall it conquer the whole world, utterly despoiling all kingly dominion therein.

v. 24.

And the ten Tyrants

are

Tyrants arise out of the Kingdom, not Kingdoms, as they grow upon the head of the strange beast, not beasts, but *Syria* and *Egypt* were two distinct and divided kingdoms never agreeing but warring with intestine hatred; and besides in the Prophets stile, they are two kingdoms of the North and of the South: yea to illustrate their distinction, observe that their attempts of peace, and union, whether by marriages or otherwise, were ever accursed, witnesse the making away of *Gryphon*, and the ill success of their Treaties to this purpose. 11. 22, 27. where in the especiall providence of God was seene: These ill neighbours of the Jews having both hands full with their mutuall jarres, afforded the Church many breackings, which otherwise would have been the object of their fury; we must therefore finde an united State to answer this sense.

are ten inferiour States, ruling therein, and after their beginning, another shall arise of a different nature, bringing under his subjection three of the former ten.

D. Many are the persecutors of Gods Religion, *Psalm* 83: 6, 7, 8. The Turkish State is diverse from all the other States: a diverse in Religion, as being not only a mighty hunter after kingdome, but a notorious Heretique.

1. Diverse in Government, not observing the Imperiall Lawes, but ruling as an absolute State of himselfe,

2. Diverse in Tyrannies over the Jews, most of whom we see dispersed in his Dominions.

3. Diverse in Tyrannies over the Jews, most of whom we see dispersed in his Dominions.

D. Worldly States are tossed to and fro amongst worldly men; *Job* 9. 24.

25. v. Whereas this little horn is to endure a time two times and the dividing of a time, this time is interpreted to be three years & a half, by them that apply it unto *Antiochus* the vile: The which time (they say) *Antiochus* did Tyrannize over the Jewes, and their Sacrifices. The which interpretation they conclude from the Testimony of *Iosephus de bello Iudaico*, li. 1. 1. Whose witness being the prop of this opinion, let it suffer truths triall: First, then this opinion is contrary to the testimony of the *Assidians*, zealous Jews that suffered in those times, as appears by the conference of 1 *Mac.*

1. 5. 2. where the terme of *Antiochus* rage against the daily Sacrifice is but three years ten dayes: again it is gain-said by another witness of the Jews then living 2 *Mac.*

10. 5. affirming that the very same day of the Temples defilement, it was purified; whereto assents, 1 *Mac.* 4. 54. the same day of the same moneth; which it could not be, had there been an odde halfe yeare; yea opposite is this to his own witness else where, that after the Temples prophanation three years, or the self same day of the moneth, was their worship restored, and they offered on a new erected altar, *Antiq. lib.* 12. 11.

Now that the Text will not admit of any such interpretation of three years and a half, observe first in every of the Prophets visions, the word [untill] intends a long season for the events it designs, as in 2. 34. the raising

v. 25.

And he shall invent and publish great blasphemies against the mighty God, and by cruell tyrannies shal waste the strength of the Saints, intending to alter the manners and religion of all people, wherein he shall greatly prevaile through the permission of God, for 350. yeares.

up of the kingdom of the Saints intended by this stone; was long after the beginning of the last metall shined in his glory: also 7.9. till the Thrones were cast down, the time was long before the ancient of dayes should come to cast downe the Thrones of these four Tyrants: so here the little horne weares out the Saints and attempts the change of times untill, &c. Secondly, these actions that are ascribed to this Tyrant cannot be effected in so short a cut as three years and a halfe, as the composition and publishing of his blasphemous Doctrine, to the embracement whereof he attempts to bring all people, which is meant by his changing times; also his wearing out of the Saints, which intends rather a lingering consumption, then sudden dispatch: Lastly, his successe and prevailing in a great degree to change times and Laws: The which is not the work of a few years, nor an age, witness the beleiving Jews Judaizing throughout the age of the holy Apostles; Apostasie also we know is no sudden push (no man suddenly growing most wicked) but an insensible declining through many degrees; Conclude we then that the composition of Hereticall and blasphemous Laws, the wearing out of the Saints, the innovations of Lawes and manners, in a great degree, extend his tyranny to a far larger time: But to the Turke these things do rightly accord, who invented a blasphemous Heresie, to the imbracement whereof, he compelled with fire and sword, and cruell deaths, all he conquered, and by a tedious servitude and cruell tyrannies did oppresse the Jews, in which his designs he hath prevailed long, as our experience shews; This time times and an halfe, do in end one hundreth two hundreth and fifty years, being the full times of the

Turkes dominion and Tyranny over the Jewes, whose beginning being esteemed by the consent of Histories, to be at the yeare 1300. the addition of 310. yeares doth terminate their servage of him in the yeare 1650. If this exposition hold true it is they shall feel his rage by most bloody wars, upon and after their conversion, and that for fourty five yeares, but that whole time comes not under this computation; their kingdom is now restored, and they their own lords, though with much trouble maintained: The difference of which things will come to particular observance, *5 n 12. 11. 12.* But here it is objected that the words do as well signifie part of a time as halfe a time, and so ten dayes are part of a year, and may therefore fitly accord with *Antiochus* tyrannies over the Jewes. To whom I answer, the holy Apostle or great Doctor of the Church rather) citing the like computation of time, though for different events, alludes to this of *Daniel*, and renders these words (that sound the dividing of a time) an halfe time, *Rev. 12. 14.* from whose authority herem it is not safe nor holy to depart. Whereas tis said they shall be given into his hand, we may observe the best of wicked mens tenure, to wit, a divine permission, who will cause them to vomit their sweet morsells, wherewith in the dayes of their pompe and pride, they had gorged themselves: Also observable it is that the reason why Tyrants oppress and devour the Saints, is not their warlike feats and Chivalrie, wherein the Jewes were unmatched in the whole world besides, but the Lords yeildance of them to their oppressors, in judgement for their impieties.

D. Very foule sins may be committed in words onely.
Mat. 12. 32.

D. Blas-

D. Blasphemy against God and persecution of the Saints go usually together, 1/a. 36. 20.

D. The Saints themselves may be worne out in violent persecutions, Mat. 23. 15.

D. Heresie cannot be entertained in a Nation without a change of Laws and manners, Acts 17. 6. This Heresie of the Nazarenes (for so these men judged it) was not safe to be entertained lest the times should be turned upside downe, the conclusion was good, but the application of it to the Apostles was found false.

D. Its the Lords wisdom to couch holy mysteries in retired phrases, as 9. 24.

26. v. We have here interpreted what the Spirit intended by the 9. 10. v. to wit, that these descriptions of the Lord do signifie the judiciary presence, for the revenge of the sufferings of the Saints, he is set forth then not according to the influence of his grace in his Church, but confluence of judgements upon the persecutors of his Church.

v. 26.

But being judged of the Lord, the Saints shall deprive him of his kingdome, and utterly consume his power and strength.

D. Such as are adjudged of God shall finde speedy execution of vengeance, Zep. 2. 2.

D. The time will come when the Saints shall triumph over their former oppressors, Zac. 14. 3.

D. A small consumption attends the person and states of the wicked, Psa. 92. 7.

27. v. The Kingdom is said to be possessed by the Jewes or Saints, and yet it is said that all Nations are to serve him: the most high

Then shall the posterity of the Saints of the most high God pos-

high God, so that we may not interpret this Kingdome, both in the second and in this 7. Chap. of any other Kingdome, but such whereof men may be Lords, and our most high God Lord also, subordination of causes being no opposition; and such can be none but the outward administration of Religion and justice, wherein the Lord makes men on earth deputy-gods.

possesse the kingdom in great extent over the whole earth. The mighty God ruling amongst them, with an unchangeable dominion causing all people of the world to yeeld subjection to his laws.

D. The dominion which our Lord exercises in and by the Church shall extend over all the world, *Pf. 2. 8.*

D. The posterity of the Saints are blessed by God for their sakes, *Rom. 11. 28.*

D. In the Restauration of their Kingdome to the Saints their dominion shall never be given from them, *2. 44.*

D. Such as submit to Gods ordinances of Religion or justice exercised in the Church serve him therein, *Luk. 19. 14. 27.*

28. v. Daniel is willing to make knowne not onely the vision it selfe, but also the effect it wrought in him, that others might both know what it cost the Holy Prophets the understanding of the holy visions, and also to shew the nature of the holy Prophets Divine Raptures, they were of competent minde and memory, able both to

v. 28.

The vision and interpretation thus ended: I Daniel found my heart much disquieted, so that my countenance began to be pale and wan: yet did I not forget to meditate of these things.

treasure up and to meditate of the Divine mysteries revealed to them.

D. The newes of the suffering of the Saints is very troublesome to godly mindes, *Fer. 49. 20.*

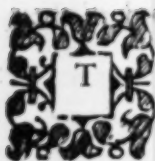
D. Disquiet in heart will worke a change in the outward man, *2 Sam. 13. 4.*

D. Much study will make a healthy man looke with pale cheeks, *Eccle. 12. 14.*

D. Godly hearts doe treasure the word in their hearts, *Luk. 2. 51.*

Chap. 8.

Chap. 8.



His vision of the Ram and Goat was three years after the former of the four monstrous beasts, in the 7. Chap.

and immediately before the hand writing on the wall in the 5. of which order there is speciall reasons, 1. For by this time Daniel had two yeares and upward to digest the former vision, and by seeing his ignorance he brought to desire more clearer knowledge. 1. The Babylonish Tyranny was now at an end, & the Church to have new Lords domineer over her, concerning whom it was requisite, she should be further informed who they were, what, and how long their tyrannies should endure: yea, 3. this vision might prepare beleivers for the sudden change now at hand, whereof they might be resolved hereby: The Medes and Persians were now in the Siege of Babylon, who drunke with security sate as a Queene presuming she should never see widowhood, whose pride notwithstanding the holy Jews were to know, that the Ram Media-Persia would push and trample under foot all the beasts of the wilderness.

Also in the third year of the reigne of Belshazzar there was another vision revealed unto me Daniel, besides the former in the first year.

D. The

D. The Lords comforts are directed in the fittest season, *Luk. 2. 6.*

D. The Lord revealed himself in vision to men, waking as well as in dreams. *Heb. 1. 1.*

D. The Lord so ordered that one vision shall explain another, as, *10. 14. 21.*

2. v. The place where *Daniel* saw this vision was in the Province of Persia, and upon the bankes of the river Vleus, which runneth by the royall City Shusan; but how he was here, whether truly or in vision onely, may seem doubtfull; to me it seems to have been in vision onely; for that, 1. In this third

2. v.
The which vision I ha as I retired my selfe to walke by the River Vlai neer the Royall Palace of Shusan in the Province of Persia.

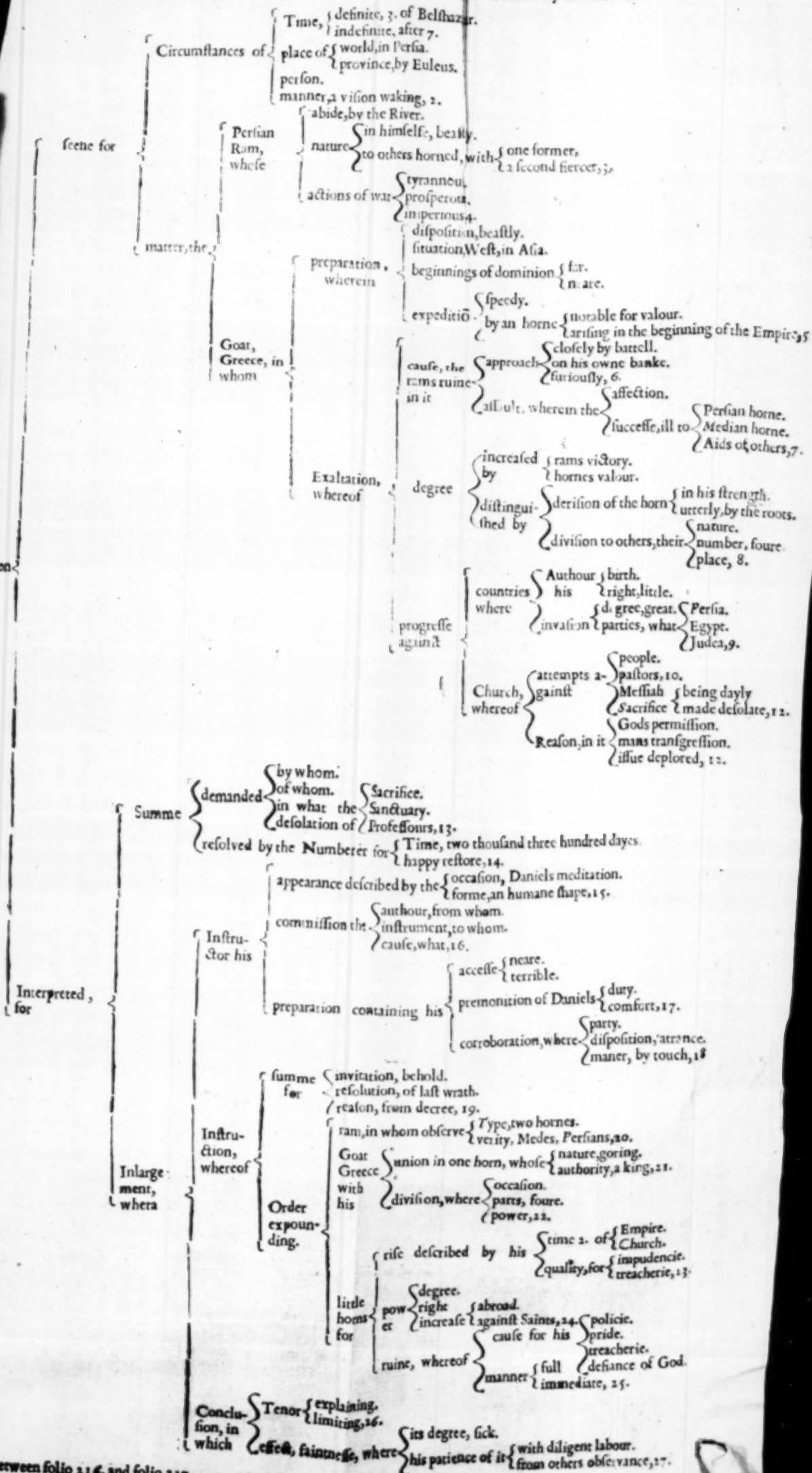
yeare he was in Babylon where he interpreted the hand writing, 51. the which was blocked up all this year by the Persian Army, so that none might passe or repasse to or from the City. 2. Besides, *Daniel* continued in the Court of Babylon untill the raigne of *Cyrus*, without removall thence, that so the Church might have a fast friend hard in the Court, as. 1. 21. 3. Lastly, in the Province of Persia, these events (here scene in vision) were to be acted: There the Ram grew to his greatnesse, there the Goat Greece spoiled the Persians, and sacked the royall City Shusan: so that this place served most fitly the beholding them in vision.

D. The Prophets in their visions saw things actually done, which hereby they knew were to be done, 1 *Kin. 22. 17.*

3. v. This vision respects onely the Beare and Leopard; the first
T and

3. v.
And as I viewed round

apter 8. contains Israels consolation, who being now ready to turne, are warned of three following Oppressours, Oppression, and Gods judgement upon them, the which is shadowed forth by a twofold



and last being omitted: The Lyon Babylon had his wings pulled off even immediately upon this; so that it was a matter needlesse to boyle againe Babylons Coleworts; and as for the fourth Monster, he had received a great deale of satisfaction, from an holy Angell in the former Chapter, and needed not the particular knowledge thereof as yet another time and occasion may instruct him further therein, as it came to passe after, in 11. 36. and 12. chap.

round about me, I observed standing on the banks of the river, a Ram with two hornes exceeding high & strong, whereof the one was much the higher, the which grew up after the other.

The Mede-Perſian State is fitly reſembled to a Ram, 1. Either in reſpect of the diſpoſition of their people, more ſubject to feares and cowardize then other people were: ſo that *Darius* in his war with *Alexander* ſeemes a leader of a ſlocke of ſheep rather then an Army of Souldiers. 2. Or elſe becauſe the Perſian State was more milde towards the Jews, then the Goat Grecia, for under their Empire, there were no maſſacres of them, as after in *Antiochus* dayes; attempts there were many in the dayes of *Daniel*, *Eſter*, *Nebemiah*, yet were thoſe ſtayed; partly by the miraculous providence of God, and partly through the lenity of the Emperours themſelves.

The two hornes of the Ram were the States of Perſia, Media, and not their two Emperours *Darius* and *Cyrus*, for theſe Emperours never coped with *Alexander*, nor yet were at all broken off by the Grecians as the hornes were.

3. Alſo the Perſian State continued with great Pomp, after

after these two were broken off, the which this Ram did not, but fell immediately upon the breach of these two hornes; the first of these two hornes is Media, by whose forwardnesse the Babylonish warres were undertaken; and Darius was the first Emperour, being crowned immediately upon the conquest of Babylon, as 9. 1.

The second is the Persian State, which how ever it succeeded after the other, yet did it grow to further enlargement, by the valour of their first Emperours Cyrus and Darius Hystaspis, &c.

D. Those that are least cruell are yet harsh enough towards the Saints. Rev. 2. 10. where Trajan for humanity had many good parts, yet plaies the devill for ten yeares.

D. Of worldly States some are more prosperous and lasting then others. Ex. 28. 14. 15.

4. v. The Kingdome of Persia was situate in the Easterne parts of the world, so that he is said to push into the other three corners, Westward, Southward and Eastward.

D. Mans heart doth insatiably thirst after earthly things, Ecc. 6. 7.

D. Such men as are without the Covenant are but as brute beasts, Ps. 32. 9.

5. v. Such as are Studious in their present measure shall have new Revelation afforded them, Rev. 1. 12.

Grecia is resembled to an hee-Goat, for their unfavory and stink-

T 2 ing

4. v.

The which Ram (me thoughts) did butt with his hornes all the beasts in every corner or quarter of the earth, none could resist his rage, nor escape his reach, but he domineers over all and grew exceeding strong.

5. v.

And while I mus'd what this might mean, I observed an hee-

ing manners, being excessively given to venery and drunkenesse, King Philip was slain by Pausanias for venery, and Alexander himself died suddenly of a drunken surfer, for which vices their whole Nation was infamous. 2. Also for their expedition, in conquest: as the goats are speedy in passage, climbing the steps and craggy rockes with much ease; so did the Greekes suddenly overrunne the world; Alexander in six years conquered more then other Empires had done in sixty, who being demanded how he obtained such Conquests, he answered, By omitting no opportunity: And 3. specially for their wilde and savage nature towards the Jewes, who were miserably wasted by the Kings of the North and South, but especially the little horne, that arises out of the four, as ver. 9

D. Dexterity and expedition is commendable even in evil actions, *Joh. 13. 27.*

D. Warlike courage and valour is an excellent ornament in a king, *1 Sam. 10. 9.*

6. v. The Persian Ram fell not by degrees he stood by the River in his former stoutnesse, even when the goat assaulted him, Darius, Codamannus was able to give Alexander the great, the meeting in three maine battells, with much strength, and very much Treasure.

6. v. Who ran upon the Ramme with two hornes as he stood upon the River banke with a most furious assault.

D. The fairest States are subject to change in their greatest flourish, *Ezek. 31. 18.*

D. Desire of Dominion causeth great rage amongst worldly men, as in 7.2.

7. v. Alex.

7. v. *Alexander* the great overcame *Darius* the Persian King in three maine battells, the which the holy Spirit doth here expresse, wherein three especiall things are worthy observance.

First, *Alexander* was moved with choller against the Persians, nothing would appease him; *Darius* offered him his daughter in marriage, with part of his Kingdoms, and huge sums of gold in Dowry with her, all which were rejected by him with this Answer, The world cannot bear two Kings.

Secondly, he brake off both his hornes; the powers of the Medes and Persians was discomfited: For *Darius* after the overthrow of the Persian Army, in the first battell renewed his forces and mustered a new Army of the Medes, who also were subdued and turned to flight with their fellowes.

Thirdly, none of the beasts of the wildernesse could rescue him; for *Darius* renewed his battell the third time, hiring multitudes out of the Northern parts, who were vanquished with like successe, whom *Alexander* prosecuted with such eagernesse that they fled into the Caspian mountaines, and durst not peare out the head for many ages after: Thus see we the excellency of the Lords visions, being rather historicall narrations (where they finde an equall interpreter) then dark mysteries and inaccessible speculations.

D. Anger and desire of Revenge will admit of no appeasment, *Pro. 6. 34. 35.*

7. v. In which fierce onset he gave the Ram many sore wounds and brake off his two hornes, so that unable to resist his fury, he fell downe before the Goat notwithstanding the aide of others that were hired to helpe him.

T 3 D. The

D. The Tyrants of the world do sometime meete with their match, others as cruell as themselves, *Isa* 20. 4. 5.

D. Such as are given up of God cannot be rescued by any aide, *Fer.* 37. 10.

8. v. By this victory the Macedonian King by his Greeks grew exceeding great: 1. Great in honours, dealing so nobly with *Darius* in giving him leave to renew his forces, so nobly with his wives and children, whom he honoured as sisters, not Captives: 2. Great in wealth, infinite sums of riches being gained, by rifling the Persian tents, and dead bodies, with whom silver was of no esteeme, their spurs, bridle bits, and stirrups, with other instruments were of beaten gold, as if they had gone unto Triumph rather then unto battell: 3. Great in Dominions, there being hereby an addition of the Persian Empires, which all came and submitted unto his Supremacy: 4. Great in fame and warlike terror, so that all were afraid of giving battell to such a King: such souldiers, so that upon this *Alexander* conquered Countreys faster then any Post could journey to them.

D. Worldly greatnesse consists in the addition of worldly things, as in 4. 22. Yet in this greatnesse *Alexander* was broken off, who died of a surfet as he was journeying from the Conquest of the Indies towards Babylon, where his coming was attended by the Embassadors out of all quarters, ready to do him homage,

8. v. *The which victory did greatly strengthen the Goat, but in this greatnesse the notable horne was broken off, and in the place thereof, four other grew up, bending toward the four quarters of the world.*

but this blossome withered in its very budding.

D. The greatest Conquerers are sometime taken away in the greatest pompe, *Judg. 1. 7.*

Alexander thus dead great dispute was among his Captaines, who should succeed, by reason of *Alexanders* will, (who being demanded who should succeed him, answered, The worthiest) but after a while the Greekish Empire was divided amongst four of his Captaines, called here four hornes of the Goat, *Seleucus* in the East, held Babylon, and Syria: *Cassander* in the West possessed Macedonia; *Antigonus* in the North enjoyed Asia, and *Ptolemy* in the South had Egypt: Thus this Kingdom purchased with such glory, with such expedition, is here rent, he that could not endure a second Kingdom, leaves four behinde him.

D. Possessions hastily gotten are hastily divided to strangers, as in *11. 4.*

9. 21. This little horne is *Antiochus Epiphanes*, wherein all sides are agreed, springing by lineall descent from *Seleucus Nicanor* one of the four Captaines and Lord over Syria, whom some confound with the little horne in the seventh, twixt whom indeed there is some resemblance occasioning his mistake: wherefore it may be of use here to observe their likenesse, their difference, that the lustre of the being truth may appeare, all the Clouds of mistake dispelled: 1. They are alike in their rise and beginning, both little and base in nature, manners and Ci-

9. 21.

From one of which four Tyrants there sprang another base one, which increased in power & strength both towards Egypt and Persia, and towards *Judea* the most pleasant of Lands.

vill

vill right to the Lordships they attained: 3. Alike in Tyranies, both hornes goring the Jewes (for so much horne intends, *Zac.* 1. 19) now the Saints, ever the beloved of God.

3. And alike they are in successe, both prevail much, either in casting downe the truth, or change of times, and also in wearing out the people of the Jewes, for a time determined and limited of the Lord. Now for their difference unlike they are,

1. In respect of their rise, the little horne in *v.* 7. growes upon the body of the Beast, as in 8. *ver.* but the horne in the eighth arises out of one of the former hornes, as in the 9. *ver.* the which four hornes are not the body of any Tyrannous State, but either hornes as here are heads, as in 7. 6. 2 Unlike they are, the power of the little horne in *v.* 7. began by conquest of other three *v.* 8. but the power of the little horn in *v.* 8. began by usurpation and flatteries, as in 11. 21. *v.* 3 Unlike they are, the horn in *v.* 7. appertains to the fourth monster, as in 7. 24. but the horn in 8. appertains to the third monster, the four heads in 7. 6. and the foure hornes of the Goat Greece in 8. 8. *ver.* intending the same for successors of *Alexander.* 4. Unlike they are in Religion, the horne in *v.* 7. is an Heretique, which he labours to establish, where ere he conquers, as in 8. and 25. *ver.* for which cause hath eyes like a man: but the horne in the 8. is an Infidell, endeavouring to stablisch Gentilisme and Idolatry, where ere he conquers, as 11. 31. setting up an Idoll in Jerusalem. 5. Unlike they are, the horn in the eighth is an enemy to the Mosaicall Rites and Ceremonies, the daily Sacrifice whereof he takes away, the truth whereof he casts downe, as in 8. 11. 12. but the

but the horne in the 7. hath no lesse despite against Judaisme (permitting them their superstitions, and patching up an Heresie, with their circumcision, and many other Jewish rites, to content rather then vex them) Christianisme once imbraced by the Jewes, he will then bestirre him, pitching the Tents of his ruinous rage, to the intent to devour these new converts, as in 11. 44. 45. with 12. 1. 2. 3. appeares. 6. Unlike they are, the horne in 7. is limited to a time two times and a half, 2 $\frac{1}{2}$. which suppose it were three years and a halfe, yet agrees not with the limitation of the little horne in 8. whose terme of Tyrannie is confined to 2300. naturall dayes, 14. the which make six years three moneths and twenty dayes, but it hath been shewed that the time times and halfe is 350. yeares, which is far from the other in 8. 14. 7. Unlike they are, the horne in 7. was to domineere untill God the Father came to adjudge the four Tyrannous States to the flames of vengeance, as 11. ver. but the horne in 8. is overtopped and confined by the fourth monster, yet a whelp, as 11. 23. 30. 8. Unlike in their end, the horne in the eight perished by the immediate stroake of God in the land of Persia, as in v. 25. but the horne in 7. is to perish by the stroake of Daniels people in the land of Iudea, as appears 11. 45.

Hereto might be added, the one is a State, the other one particular person; also the fall of the one, lest the Jewes under Coverbarne, being still underlings, but the other falling, the Kingdome under the cope of heaven is restored to them, as 7. 27. Antiochus was little and base in title & right, being an usurper, base in manners, especially cruelty, such a Tyger hardly ever was borne, base in Religion, being an outcast of the Covenant,

nant, and an Idolater, that shamefull thing.

D. A very vile person may be raised from a meane condition to be very great, in 7. 8. *Antiochus* grew great towards the South, interpreted to be Egypt, in 11. 8. toward the East, out of which the Ram of Persia arose, as in 4. and intends Persia.

D. As wicked men grow great they proceed to despise the Church, 2 *King* 8. 12. 13.

10. v. The host of heaven is a description of the Church on earth: true it is the Armies of heaven is taken for the Church Triumphant, as in *Deu.* 4. 35. but there is expresse mention of the inhabiteurs of the earth besides, so that it must needs be meant of the inhabiteurs in heaven; but the circumstances of this place do shew it must be spoken of the Militant Church on earth: Sith,
1. They are subject to persecution, and Tyranny of wicked men: And also, 2. Are in such a state, where the removall of the daily sacrifice, is an affliction to them: And 3. In such a State where transgression bringeth desolation; And 4. Such a State whose time is distinguished into dayes and nights, as see in 11. 12. 14. ver. Thus heaven is taken, *Rev.* 12. 17.

Now the Church Militant is called an host: For that, First, Their profession is a continuall warfare, a daily fighting with inward fears, and outward troubles. 2. Also for their relation to the Lord and head, who being a Prince and Captaine must needs have some souldiers to order and lead forth against the Prince of this

Which committed great outrages against the militant Church, some of whom he persecuted to death, yea the holy Priests of the Lord did give to most bitter death.

this world : 3. And Lastly, in respect of the present tryall of Martyrdome, whereto the Church in these times were called, many yeelding their lives and liberties, for the truths witnesse, as 11.34.

D. Persecutors are limited that they cannot do all the mischief they would, Rev. 2.10.

D. The Church on earth may be truly called the Army of heaven, interpreted so 24.

D. Such as shine in the light of holy Doctrine are stars in the Church, Rev. 1. 10.

D. The light of heavenly Doctrine is the note of a true Minister, Joh. 5.35.

D. The Teachers of the flocke are specially aimed at in time of Persecution. Zach. 13.7.

11. v. The Prince of the Hoste, is interpreted to be the King of kings in the 25. Who ever assumes to himselfe such a person, as the present State of his Church requires, he is the Captaine of his distressed Israel, and the king over all their present oppressors.

D. The afflicted Church hath the Lord the Captain of their sufferings, Heb. 2.10.

D. Impiety against God, attends persecution of the Church, as 3.15.

D. The Lord takes himselfe wronged in the injuries of his worship, Mal. 1.7.

The Lord hath ordained a daily sacrifice morning and evening in the Temple, besides all other offerings ordinary for the Sabbaths, and feasts of the Lord, and

v. 11.

Teasueb was his insolvency, he exalted himselfe against the Lord of the Church, by disannulling the daily sacrifices of the Lord in the temple, the which also was defaced and defiled by him.

extraordinary in free-will offerings: The which teacheth us Christians: First, To observe a daily course of prayer and praise, the sacrifice of Christian Churches. Secondly, Also this both warrants, and commendeth the practise of such Congregations where the publike worship of God in prayer and preaching is observed by Lectures and Religious exercises on the weeke day: a practise also used by the holy Apostles, *Act. 13. 42.* who preached in the weeke betwene the Sabbaths.

D. Gods Ordinance requires a settled course of publike worship in the Church, *Exo. 43. 27.*

D. The solemne publike worship may be taken away in time of persecution, as *11. 31.*

D. The enemies of the Church have a spite at the very place of Gods worship, *9. 26.*

12. v. The abuse of the daily sacrifice occasioneth the removall.

The worships of God were hardly recovered upon the returne from captivity, and yet we see the people had run themselves into such grosse abuses that the Lord could no longer brooke their manners: concerning the particulars of which abuse we have no infallible Record, yet a guesse we have by the beginnings long before, The Table of the Lord was contemptible, *Mal. 1. 7.*

The sick and lame offered in Sacrifice, 8. the Priests attended the service of the Temple as meere mercenaries for hire onely, in 10. And this out of a prophane heart, and base esteeme of holy things, in the 12. 13. They

v. 12. And by reason of the sins committed by them in abuse of the daily sacrifice, the Church was given over to his rage, and much mischief was added by him against the true Religion.

robbed

robbed the Lord in Tithes and offerings, as *Malac.* 3. 8, And in a word, they judged the whole Religion of God a bootlesse and vaine thing, 3. 14. If these were the first fruits of their Returne, what may we deeme the after-crop, sins nature being ever growing to more and more heinous impieties? 2 *Tim.* 3. 13.

D. The Lord will surely revenge the abuse of his worships, *Jer.* 7. 13.

D. Prosperity may be even in wicked practises against Religion, *Acts* 13. 1. 2. 3.

13. v. Our Lord is called the numberer of secrets, or the wonderfull numberer: For that 1. He is the eternall wisdom of the Father, by whom the good pleasure of God is revealed to Angels & men. 2. Also in respect of his speciall providence over his Church in numbering, and finishing, their affliction: He had now in hand the numbring of Babylons Empire, and finishing it, and also the numbring, and finishing of the Captivity of his Church, both which this year brought to light.

D. The Lord hath numbred and will finish the afflictions of his Church, *Mat.* 24. 22.

The Papist would hence inferre their ninth order of Angels, here being mention of one superiour Angell: But this *Palmani* is the Angell of the Covenant, the *Messiah*: For 1. He knowes the secret decrees

v. 13.
Whereupon, me thought, an holy Angel demanded of the holy and wonderfull Numberer, how long the vision of the removeall of the dayly sacrifices, and the desolations of the Church for sin, should endure, wherein both the Temple, and the Church of God should be profaned and persecuted by him.

crees of God, as being in the bosome of the Father: And 2. Is able to foretell things to come; Yea 3. He is acknowledged of the Angell, to be that great Doctor of the Church; all which declare evidently he is God. But here it is objected; we build for them their intercession of Angels, they wounding us with one horne of their *Dilemma*.

For Answer, 1. Let them know, here is no invocation, but a desire of Resolution.

2. Also these things were not actually done, but onely seene in a vision, the outward Portraiture whereof is not Argumentative, being Symbolicall Divinity.

Lastly, This request is not directed to the Father, with whom onely intercession taketh place (if we regard the Divine order of working) but to the Son or Mediatour rather; this question indeed should have been proposed by *Daniel*, as appeares by our Lords direction of his Answer to him, and not by the Angell, 14.

D. The holy Angels are very helpfull to holy men, as in 10. 8.

D. The losse of publike worship is laid to heart by godly mindes, *Zeph.* 3. 18.

D. Transgression will bring desolation even into the Church of God, *Lam.* 1. 9.

D. Where the Lord is highly provoked he will spare neither worship nor worshippers, *Lam.* 1. 45.

14. v. The number of 2300. dayes being taken properly for a day consisting of twenty foure houres, as the word signifies, doe make up six years three moneths and twenty dayes; concerning which,

v. 14. *Wherein he answered me, It shall endure six years, three moneths, and twenty dayes, in the end where-*

which, uncertainty arises by reason of the Poverty of History, to record the actual accomplishment of the severall events in their severall times; that which seemes most probable is, that these years began when *Menelaus* revolted to Gentilisme, and many wicked Apostataes with him, out of a desire to serve the times, did set up the Customes of the Gentiles, 1 *Mac.* 1. 12. to 15. whereupon the Temple was neglected, and the worships contemned, and the people bent to revolt; as appears 2 *Mac.* 4. 12. to 18. The which Apostasie being in the 142. year of the Greekish Empire and third yeare of *Antiochus* raigne, falleth out fitly with the purgation of the Temple by Judas and the other zealous Jewes in the 148. yeare of that Empire, & *Antioch.* 11. 1 *Mac.* 4. 52. Thus long were the sacrifices neglected, and the Temple prophaned, what by the Jewes themselves, and what by *Antiochus* in his own person, but the extremity hereof in *Antiochus* personall tyranny lasted not half the time, but three full yeares, as *Mac.* 10. 5. The word that is rendred daies signifieth evening-morning, with reference to the Creation, where it is said the evening-morning was the first day: the which our ever wise God useth, to teach that these dayes are not to be taken for Propheticall dayes, but for naturall dayes, as is interpreted in 26. *ver.*

D. In the Troubles of the Church the Lord mindes her speedy recovery, *Psa.* 120. 5.
D. The Lord will certainly restore to his Church his solemne worship, as 9. 17.

15. v. Upon our uttermost in-
deavours, the Lord useth to reveale

him. | v. 15.
The vision thus ended

himself, *Act. 7. 11. 12.*

D. Holy Prophets themselves attained the knowledge of their visions in a great measure by their own studies, *1 Pet. 1. 10. 11.*

D. The Lord is ready, yea very ready to further holy studies, *Rev. 13. 1.*

D. The Lord offers divine truths to us in a most familiar manner, *Hos. 12. 10.*

16. v. This voice was the voice of the Lord, that wonderfull Numberer, mentioned before in 13. as may appeare.

1. This Speaker hath authority to command the holy Angels, and his voice is readily obeyed by them, and is therefore the head of all Principalities.

2. This Speaker taketh a speciall order for the Church her instruction, for which cause Daniel her Attorney was here retained by her great Doctor and Prophet.

3. This Speaker sits upon the waters, as being Lord Commander of all the peoples of the world; for which cause he is capable of such descriptions in the holy Prophetes, as *10. 5. and 12. 6. Rev. 10. 2.* and is therefore the Lords Christ.

D. Our Lord is Commander of all people of the world, *Psal. 93. 1, 2, 3, 4.*

D. The Lord takes speciall order for the instruction of his Church, *Ephes. 4. 12.*

deed, as I thought upon the meaning there appeared an Angel in the likeness of a man.

v. 16.
And withall, from the midst of the River Ulens, I heard the Lord calling with mans voice unto the Angel Gabriel, and commanding him to inform me in the sense of the vision.

D. Par-

D. Particular understanding is the end of all vision to the Church, *Deut. 5. 1.*

Gabriel onely of all the millions of holy Angels, hath his name recorded in Scripture, the which name is ascribed to him in respect of Office, not Nature, being especially imploied in the service of the church, called therefore, *The man of the mighty God.*

D. The Lord would have the Angels so far known by us onely, as may further our comfort here on earth, *Judge 13. 17, 18.*

17. v. D. Even an Angels presence is fearfull to fraile nature, *Judge 8. 6.*

D. Holy mindes are not easily backed from good purposes, *Luk. 7. 48. 49. 50.*

Daniel is first informed of the time of this desolation of the Church, to be neere the end of the cruelty of this whole State, of the goat Greece, the knowledge whereof was especially usefull for comfort: for the returned Jewes might have a good space to plant themselves, and have liberty to arme themselves against a storme, all the holy Jewes might be cheared in that this goat-Greece so rough and croel, should not long thrive after the Saints blood-shed.

D. Mercilesse cruelties against the Church do bring the fairest States to speedy Ruine, *Rev. 18. 24.*

18. v. The former part of the vision was seen by the Prophet waking, the following to him in a

X deep

17. v.

Who accordingly coming towards me, I was so afraid at the beholding his glory that I fell flat on my face, and he said, know O man that this vision of the daily sacrifice shall be towards the end of the Tyranny of the Greekes.

18. v.

Upon which words I was wrapt in a deepe

deep sleepe, and Propheticall Trance.

1. The former was a teacher of the outward senses, of the savage nature of their oppressors, under such Types as were the next objects of the outward senses; but the interpretation following, being the

spirituall thing intended by them, is apprehended onely by the understanding.

2. Again sleep is the binder of the senses, so that they cannot withdraw the minde from meditation by their various objects, their vaine wandrings.

And Lastly, sleepe is a more spirituall disposition, where in the sensuall appetites and senses do not so dishonour the soule, as they doe waking.

The soule being retired and mewed up, by sleepes binding her Organs, and instruments of outward action, is most her selfe, and of best ability, for divine contemplations, especially where the sleep is deep; in remisse and unbound sleepe, the minde wanders and dreams, not in sound and fast sleeping.

D. The Lord doth first dispose and fit us, and then reveale himselfe to us, *Acts 14.16.*

This may seeme a strange sleep, sith *Daniel* hath his seeing, and seeth, and observeth the hand of *Gabriel* moving towards him, also hath his feeling of the hand-touch of him, and with all his body hath strength to stand upright without nodding, bending or falling, and yet such a sleep as made him insensible of other things present in and about him.

D. Where the Lord reveales himselfe to his creature,

deepe Trance, as I lay groveling on the ground, but he touching me with his hand I stood on my feet.

ture, nature shall so work or not work, as that the Lords worke of grace be furthered or not hindered, *Phil. 2. 13.*

D. Mans frailty shall be no sufficient barre to the Lords Communion, *Fam. 5. 17.*

This touch of the Angell caused *Daniel* to stand his standing (that is) to stand firmly without reeling to and fro, which otherwise his sleeping must needs occasion.

D. It's a supernaturall strength that fits us for divine things, *Rev. 1. 17.*

19. v. Those of the learned that exclude the Romane Empire from *Daniels* visions of the four metalls and monsters, do use an argument from this place, to strengthen themselves: for (say they) if the last indignation of the Lord against the people of *Dan*iel be exercised by the goat-Greece, then are not the Romanes brought in, as

afflictors of them, and so are none of the mettalls or savage beasts in the 2. or 7. *Chap.* For resolution whereof, we must suppose he answers sufficiently, that resolves the doubt in question, when the last extremity of the Jews oppression should be was never demanded, but onely when the last indignation of the goat should expire, there were many, what of Syria what of Egypt, that had afflicted the Jews, for which cause his indignation is called the last; that this may appear observe, 1. The Angell demands in 13. when the desolation of the sacrifice and sanctuary by *Antiochus* should cease, whereof being informed in the 14. is upon *Daniel* his industry in 15. commanded in the 16. to informe him particular-

19. v.

Which done, he proceeded to inform me concerning the finall end of the Greekish persecution, the which shall not passe the Lords appointed time.

ly therein the which he doth in this place: Secondly, Besides, whereas it is demanded why the Romans should be omitted in this 8. expounding the 7. Chap. It hath been answered before on 3. ver. yet further I reply for the same reason, that *Daniel* must scale up the vision of the Jews repaires in 12. 9. untill the time of the end; as the time of accomplishment drawes neer, so the Prophecies are ever more cleare, the which rule holds in the whole word, without exception, so that for the present it was sufficient to hear particularly of the two next oppressors now, before the fall of the first.

D. The Lord is carefull his Church should be warned of her trialls to the uttermost, as 10. 4.

D. Such things as are appointed of the Lord are certaine and infallible, as 11. 35.

First, the Lords will proceeding from his simple essence must needs be simple like himselfe, it being impossible that infinite holines, wisdom, power, or simplenesse, should act sinfully, unwisely, weakly, uncertainly.

Secondly, the Lords will is his own motive to, and his own rule of action, which if it be uncertaine and doubtfull in him, his government must needs jarre, and be unlike it selfe, uncertainty being ever the mother of disorder; which to imagine of God were high blasphemy, 1 Cor. 14. 7. 8. 33.

Thirdly, the Lords will is the foundation of all his workes, all things being made and governed according so that Arch-type or plot, eternally in the holy minde of God: And it is as easie there should be a new God, as that any new thing should fall out either without, or otherwise then the Lords decree: now suppose this foundation be loose, doubtfull and uncertaine, the structure
that

that is buile upon it, cannot be stable, but ever shaking, ready to fall; but tis far otherwife with the workmanship of the Lord, *Eccle. 14.5.9. 2 Tim. 19.*

10. v. D. The word is a sufficient interpreter of it selfe, *Daniel 1. 20.*

D. There is a sweet Analogie twixt the signe, and the thing signified, *Mat. 13. 38.*

21. v. D. Tis usuall in the word, to put the signe for the thing signified, *as 7. 17.*

D. The Kingdome of Grecia did spring from Favan, *Genes 10. 4.*

22. v. D. The Church never wants enemies; when one falls, four succeed, *as 10. 20.*

D. Division ever weakens the richest and most warlike States, *Mat. 12. 26.*

23. v. When the finnes of the Church are full, their oppressors are mighty, *Is. 28. 22.*

D. A fierce countenance is a signe of a bloody disposition, *Deut. 28. 50.*

D. Secret plotters of mischief are the most dangerous enemies, *2 Sam. 15. 31.*

20. v.

The Ram thou sawest with two hornes, intends the Empire of the Medes and Persians.

21. v.

The shagged Goat is the Greekish Empire, whose eminent horn intends the first Emperour thereof.

22. v.

Upon whose death the whole Empire shall be divided into four kingdomes, but of inferior power, the which the 4: lesser hornes do declare.

23. v.

And towards the end of the Empire, when the sins of thy people are filled up, another Tyrant shall rule, of an impudent face, and secret plotter of mischief.

24. v. The cause is not to be measured by the successe, an usurper may grow great, 7. 25.

The Iewes are called the mighty people: 1. Either for that by nature they were most undaunted, witnesse *Judas* and his brethren, and the *Assideans* zealous of the law: The same *Titus* (in the sack-ing of Ierusalem) acknowledged, but further then their own lawes, we need not to seeke for witnesse, divers whereof were of use to bridle their excessive cruelty, as the law of divorce, of jealousye-water, of Inhibition of bloud, and of her taking the dam with her young, of seething a kid in her mothers milke, their Cities of refuge, and limitation to forty stripes. 2. Or else, For that being the Lords people, they were a terrour to all their enemies, while they maintained their peace with him, the which the History of the *Judges* and *Kings* confirms.

D. The Lord will not spare a mighty nor holy people if they rebell, *Act. 13. 40. 41.*

25. v. D. It's a note of the worst men to raise themselves by craft and policy, as 11. 27.

D. When base persons are exalted they grow intolerable proud, *Pro. 30. 32.*

D. Faire promises of prosperity are very dangerous baits, *Mar. 4. 9.*

Antiochus is said to stand up against

24. v.

Who by tyranny and usurpation shall grow exceeding great, and by treacherous policies shall conquer many nations, yea, many of the holy and valiant brethren shall be destroyed by him.

25. v.

Who by his wiles shall do much mischief, causing many of thy people to fall away by promises of Peace and Preferment, but in the pride of his heart, exalting

against the Prince of Princes by destroying the daily sacrifices, and by setting up Idolatry in the Temple, as 11. 31.

D. Prophanation of Gods worship and setting up Idolatry are immediate dishonours to God himselfe, *Isa. 42. 8.*

Antiochus death is differently related, the Maccabees being unlike themselves; that which hath most probability is recorded, *2 Mac. 9. 5. 28.* that being stricken with a most loathsome disease died miserably thereof: how ever that some strange hand of God overtooke and ended him, our Text is plaine.

D. Such as stand up against God are like to perish by strange plagues, *Act. 12. 23.*

26. v. The Angell sheweth onely the 2300. dayes to be taken properly for so many naturall dayes after the Iewes esteeme of a day from *Gen. 1. 5.* True so taken in 7. 16. 19. The time for the end of these things was about 300. years after.

D. The Lord would have visions concealed till toward the accomplishment, as 12. 9.

27. v. The meditation of Gods judgements may make the heart faint, *Fer. 4. 19.*

D. Holy duties should not take us off from diligence in callings, *16. 4. 10.* What

exalting himselfe against the Lord of Lords, he shall be destroyed by Gods immediate stroke of vengeance.

v. 26. *As for the vision of the naturall dayes, know they are to be taken properly, wherefore conceale the vision, it being for a long while yet to come.*

v. 27. *I being astonished at the vision, fainted and was sickish for certaine dayes, yet I bore*

What businesse of the Kings this might be is unknowne, though *Daniel* was out of grace with *Belsazzar*, yet not out of office under him, wherein he continued untill the first yeare of *Cyrus*, as 1. 21. yet how ever he was so neglected by the King, as is plaine from 5. 13. yet he will not neglect service to the King in his place.

D. The neglect of superiours should not occasion neglect in faithfull servants, *Eph. 6. 6.*

This *Belsazzar* was a lewd liver and a very unthy man.

D. Unworthinesse of kings doth not exempt Subjects obedience, *Rom. 13. 1.*

D. Holy men are willing to dissemble their grief before scorers, *Est. 5. 1.*

Chap.

Chap. 9.

v. 1.



His first yeare, is not meant of the first year of his Kingdome over the Medes, but of his Empire over Babylon, for which cause it is repeated againe in the second Verse, after the mention of his Coronation in

Babylon: *Darius* for distinction sake, is surnamed, *The Mede*, there being others of that name afterwards Emperours of Persia.

His father *Ahasuerus* had two sons, *Astyages*, and this *Darius*, whereof *Astyages* had one onely daughter, with whom being highly offended, by reason of a certaine dreame, he commanded her to be slaine, and in this displeasure adopted his brother *Darius* to the Kingdome after him; who also had one daughter, that he married to *Cyrus*, whereby he became heire to the Crowne of Media, besides Persia already in possession: These two Kings, *Darius* and *Cyrus*, subdued the Chaldeans, surprizing Babylon in the night, by a secret way they had hewed out under the river and walkes of the City, and slew *Belshazzar*, and by joynt authority possessed the Empire: *Darius* we see is Emperour, and *Cyrus* we read

Y

in

v. 1.

In the first yeare of the Empire of Darius, the son of Ahasuerus the Mede, wherein he was crowned Emperour of Chaldea.

Chapter 9. contains Israels Consolation upon the Returne,

occasion

Babels ruine, 1.

accomplishment of promise, whole

author.
pen-man.

matter, for { time seventy years.
release, 2.

preparation, by { outward affliction
inward contrition.
earnest supplication, 3.

privative, fasting.
positive { sackcloth.
ashes.

Daniels humili-
ation

performance,
whole

confessi-
on, for

preface describing the Lord to be { great.
dreadfull.
faithfull to { lovers.
obedient, 4.

acknowledging sins { commission,
for { nature { sin.
iniquity.
of { degree, by depar- { Laws.
ting from { Ordinances, 5.
omission of word { familiar from Prophets.
sent of God. { Kings.
directed to { Nobles.
Ancient.

Lords righteousness. { cause, why.
par- { Judah.
ties { Israel.
measure, 7.
extreme, in { extent, on { Kings.
Nobles.
Ancient.

iteration, being { recoverable { by the Lords mercies.
though sins grievous, 9.

contempt of { Gods word.
Prophets voice { familiar.
plaine, 10.

omif-
sion, by { degree { all parties.
done sinningly. { in full measure.
recorded { for surenesse, by oath.
by Moses the Prophet,
parties, { whole body. [11.

effect of { curse { confirm-
ed, for { measure { fore.
incomparable, 12.

dispo-
sition, { foule, for { helpe of Reformation, neglected.
impe-
nient { punished, { defect { act, prayer.
in the { forme, turning.
motive, credence of threat, 13.

reason, Gods justice { universall.
in this particular, 14.

motive, their deliverance from Egypt, en-
larged by the { power redeeming.
glory purchased.

forme by { promise, by a just God.
deprecati-
on, whereof { matter, wrath of Jerusal. { their unworthinesse of like, 15.

Reason her { derision of others, 16. { servants prayer.
Temple in consideration of both { owne ordinance.
Mediators sake, 17.

city from { her relation to God.
their self-deniall, 18. { hearken.
threefold request { forgive.
hastens.

People, wherein { motives, whereby { his glory.
their denomination, 19.

Time { Indefinite in the instant of { parts { confession.
prayer, whole { object { petition.
supplication.
definite of the even sacrifice { cause, the Temple, 20.

person, his { mission, caused to flie.
arrivall, in respect of { place, of prayer.
manner, touched, 21.

professed, 22.

end, to in-
forme { begun by his { relating of the { time of audience.
access for { interu.
motive.

exhorting to { understand.
consider, 23.

briefed, for { time, seventy weekes.
objects of it, the { people. { destroy reigne.
city. { stay imputation.
to worke reconciliation.

purpose, respecting their { Messiah respecting his { righteousness.
prophecies.
inauguration, 24.

distribution into { 7. weekes { beginning at Cyrus Proclamation.
62. weekes { ending with the Messiah his History.
one weeke

seven weekes Jerusalems restore { no habitation in { wall.
in troublous times, 25.

62. weekes for { manner, violent.
intent, for others { exception of future Call.
things { City.
Sanctuary.
degree for { manner, furiously.
time, in end of wars, 26.

one weeke for { call of Gentiles.
end of Ceremonies.
ruine of Jerusalem { instruments.
degree { as first determined.
to utter desolation, 27.

Gabriels visi-
on, whereof

Information of
a promise

in the same yeare, proclaiming liberty of Returne to the Jews, by an Imperiall authority : The which Proclamation must needs be the same yeare, sith the seventy yeares were expired in the fall of Babylon ; and also the Jews servitude was confined to the Babylonish State : *Nebuchadnezzar*, *Evil-merodach* his son, and *Belshazzar* his sons son : yea, we may not imagine, but that the Lord was very punctuall in observance of the time of seventy yeares account to a day ; Egypts bondage was longer certaine hundred yeares, and yet they shall not stay one night beyond their compasse, the which truth of the Lord is ever permanent.

D. After much patience the Lord raises up deliverance to his Church, *Judg. 2. 15, 16.*

v. 2. D. The study of the Scriptures is a duty even to the most eminent gifted, *Psal. 119. 79.*

D. The accomplishment of the promise is to be expected in his season, *Hab. 3. 1.*

The end of the Captivity was knowne to be the period of Babels confusion, but the beginning was a matter ambiguous, by reason of the three different voyages thither:

from every of which, some or other of the learned do number these seventy yeares : For resolution wherein, I take it the seventy yeares begin at the captivity of *Jeconiah* : For that, First, the Prophet *Jeremie*, in 29. 10. writeth to the comfort of these captives, promising in the message of the Lord, that their captivity was to last but seventy yeares, which had beene cold comfort,

v. 2.

Yea in the first year of his Empire, I Daniel understanding by the Prophecie of Jeremie, that the seventy yeares for desolation of Jerusalem, were now accomplished.

if

if either eight of them had beene already past, or had they beene to begin eleven yeares after. Secondly, The true Israel and obedient hearers, went into captivity under *Jeconiah*, who hearkening to the counsell of the Lord, yeelded themselves to *Nebuchadnezzar*; for which, the Lord promised to be a little Sanctuary to them in the land of their captivity. These were the good figs, who were basketted up together, and to whom the promise is directed, *Jer. 24. 1. 5. 6.* Thirdly, The Prophet *Ezekiel* keepeth a Record of *Jeconiah* his captivity; and in faith of their Returne, numbers the yeares of their bondage for the comfort of their tedious affliction: which had beene uncertaine comfort, had the captivity beene reckoned from any other time. This he doth, *Eze. 12. and 8. 1. and 20. 1. and 37. 1. and 31. 1.*

Now whereas seventy years were to be fulfilled in the desolations of the Jewes; there is some divine argument, seeing seventy years is the ordinary terme of a mans life, *Psa. 90. 10.* Not longer, for by that time the most of the brood of Rebels would be consumed, against whom the Lords displeasure was especially incensed; besides, a longer time might have been perillous, to such as had been borne in captivity, who being naturalized to Babylon, might have degenerated from the Religion of God: the which we see in many, who stayed still notwithstanding the liberty of return: Not any shorter time, that the Lord his justice might shine forth, who was so provoked, that he rejects his people for their Rebellions one whole age.

3. v. D. The serious meditation of the promise is an argument unto prayer, 2 *Sam. 7. 27.*

Y 2

D.

v. 3.

Whereupon I addressed my selfe to humble

D. Prayer is a speciall refuge of the godly in distresse, *Act. 12. 5.*

D. In seeking extraordinary mercies, fasting must be joyned to prayer, *2 Chro. 20. 3.*

Now in that these Ages so dissolute, do despise holy things, and undervalew this duty, which as it once found too much esteem in the

by-past-times of blindenes; so now is despised by these licentious ages, wherefore it may seeme profitable to describe the especiall use thereof: First, usefull it is as being a degree of humiliation, the act of it being a vilifying of our selves before God, as worthlesse the Lords mercies; The outward man being afflicted by abstinence, as well as the inward by contrition, sorrow and shame: Secondly, usefull it is seeing hereby we justify the Lords righteous judgements, that all iniquity might stop her mouth, and the Lord cleare when he is judged, the which fasting doth, being a seconding of the Lords affliction, as here *13. 14.* Thirdly, usefull it is being a reall confession of God his judgements and our unworthinesse of any further patience or permission of the Lord. The which reall judging of our selves, flowing from an holy hatred of sinne and our selves for it, is of speciall respect with the Lord, who prizes the least degree of Confession, *Ps. 32. 5.* Fourthly, usefull it is as being a speciall helpe to prayer, both to the duty of confession: 1. As working a holy remorse of heart, and wringing us for the former abuse of Gods mercies, which now we lament with vexation of spirit; also, 2. As nourishing indignation against our selves for our former

humble me before the Lord with prayer and fasting, with sackcloth and ashes, afflicting my selfe as unworthy of the least of Gods mercies.

former disordered lives, whereby a God so plenteous in goodnesse, so patient, so ready to forgive, is deeply provoked by us: 3. As furthering an holy deniall of our right to the blessings of God we do now enjoy, by reason of our often forfeitures, by non-payment of the chiefe of Gods feare, and by reason of our new arranges of new offences, and dayly debts we run into: so also is it a help to petition the very essence of prayer, and that especially: 1. By thwarting sensuality, when the body is pampered, unfit, lazy, and dull, unapt to any service either of God or man, but being restrained and kept sparing, it proves more wakefull, industrious and painefull: 2. By nourishing spirituall poverty, he that afflicts himselfe for his own disability to pay sins ransom, or worke out his peace with God, by fasting he acts his nothingnesse (men and Angels spectators) before his God, so that the soule thus disabled, cannot but cry earnestly and long for the fruition of God his mercy in Christ: 3. By keeping the appetites hungry and in a craving disposition; the belly is a Master of Arts, and makes a man an Orator, and poverty pinches and stirres up ardent desires after the fruition of good things we stand in need of: 4. Usefull it is being a bond and tye to a well ordered conversation hereafter: 1. It being a disclaime and disavowing of our former courses, and an act of renewing our Covenant with God, every act of Religion binding us afresh to the Covenant we have made, *Deut. 26. 17.* The breach whereof, we thus lament: 2. It being a silent resolution of amendment, new ability of walking with God being desired, so that we cannot with any face returne to our former courses of sinne, being disgorged by the act

of humiliation for them : 3. It being a forcible argument in the mouth of renewed conscience, Such & such a time thou didst judge and condemne thy self, for such thy offences, and madest thy selfe viler then the earth; and whar, (may conscience say) is that a matter of nothing now, which once thou deemedst unworthy a roome on earth ? 4. It being a spurre to all other holy duties, for can any that have humbled themselves by extraordinary prayer and fasting, neglect ordinary, either in the family, or Closet ? Can any that profess so much tenderesse in lamenting the sins in, or judgments on the Church (felt or feared) walke inordinately themselves ? Whereby to the publike sore, we adde provocations afresh againe.

4. v. D. The Lord our God is the true object of prayer, *Is. 8. 19.*

D. A particular confession of sin is requisite in prayer, *Fer. 14. 7.*

D. Our God is a great and dreadfull God, *Psa. 50. 1. 3.*

D. Our God keepes Covenant and mercy with his people, *Ezekiel 6. 3.*

D. The love of God is a grace to which the promise of mercy appertaines, *Eph. 6. 24.*

D. Such as would tast of Gods mercy must do his Commandments, *Heb. 5. 9.*

This truth being abused diversly by Papists, Atheists and Libertines, let us explaine how our obedience is a condition of the Covenant : First, a condition demeriting and purchasing the blessings of the Covenant,

v. 4.

And thus I prayed and confessed before the Lord our God : O Lord, the great and dreadfull God, a God of unchangeable goodnesse and truth to all that love him and observe his commandments to do them.

it cannot be: 1. Being done from the abilities we have from our God, meerly and solely: And, 2. At the best, short of the rule by which we come to life: And, 3. Infinitely inferiour to the riches of our reward.

Secondly, a condition applicatory whereby we apply our selves to the Covenant on our part it is, and therefore necessary, seeing our God will first heal our natures, and then adopt us to sonship and life.

Thirdly, a condition disposing us to the Communion of God in and by the Covenant, it may be and is, first the seat of iniquity hath no fellowship with God; he is pleased to put new qualities in us, that by making us partakers of his holinesse we might become capable of his mercies, which otherwise, we neither are nor can be.

Fourthly, This obedience is then, and therefore, acceptable with God, and intituled to mercy, when it is conformable to the rule of the covenant, (of grace I mean) knowing no other to man fallen; which is diversly considered: Either, First, in respect of what it exacts, to wit, perfect obedience; wherein, (that it might be like the Maker, and square a measure of obedience to the strongest Christians) it admits of no imperfection, whether of parts, or degrees. Secondly, In respect of what it accepts, viz. a perfection of parts: there being truth of Gods Image, and a disposition of single-heartednesse, to observe the whole will of God; and that imperfection of degrees, and infirmities they are subject to, being covered in, and accepted for the absolute perfection of the Lord our Righteousnesse.

To conclude, Such then as are in Christ, have through him the benefit of justice and mercy kissing each

each other, in a rule of acceptation of their persons, and workes done with an honest heart, and by a person living in Christ the true Vine: But such as are unregenerate, notwithstanding their outward insition, and Sacramentall union with Christ the head, do yet lie under the rule of exaction; being baptized, they are bound to the covenant; being out of Christ, they are denied the benefit of acceptation: so that as *Hagars* brood, they are required absolute and perfect obedience, equal to that of our Lord Christ, or else lie subject to all the curses recorded in the Lords Booke.

5. v. D. Such as intercede for others, must confesse others sins, *Isa. 59.12.*

D. Our Commissions of evill are to be confessed to God in prayer, *1 Sam. 12.19.*

D. The affection of doing wickedly doth aggravate the foulness of it, *Judge. 15.*

D. The rebellion of heart in the act of sinne is a hainous sinne and grievous matter, *1 Sam. 15.23.*

D. Sin is a departing from the obedience of Gods law. *1 John 3.4.*

D. To depart from Gods Ordinance is a note of a Rebellious heart, *Fer. 44.16.*

6. v. D. Sins of omission are in a speciall manner to be lamented in prayer, *Fer. 9.1.10.13.*

D. The Lords servants in the ministry are to be revered for their

v. 5.

Even we this whole people have alid many foul offences, and done very wickedly, yea, we have despised thee, by rejecting the precepts, and holy ordinances of God.

v. 6.

And though thou senest divers of thy holy prophets who have preached to our

their message, *Isaiah 52. 7.*

D. Tis a grievous sin to reject the word of such as come in the name of God, *Fer. 7. 13. 4.*

D. Even the greatest are blameworthy for the omission of the Ministry, *Fer. 5. 5, 6.*

7. v. D. The Lord is to be justified in all his judgements, *Rom. 3. 4.*

D. Confusion is the just desert of all far and near, *Fer. 3. 24. 25.*

The Prophet layes to heart not onely the desolations of Jerusalem and the two Tribes, but also a dispersion of the 12. Tribes of Israel, who though they were rent from the society of Judah in the schisme of *Jeroboam*, yet remained members of the same particular Church, and are therefore summoned to the observance of the Pascheover by *Hezekiah*, *2 Chron. 30. 16.*

D. The affliction of others far and near is to be lamented of the godly, *2 Chron. 30. 9.*

D. The trespassse of a people will surely bring confusion, *Pro. 14. 34.*

8. v. We may hear observe a true character of an holy heart, he doubles, and redoubles the confession of sin, such is his loathing of it, such the indignation

Z he

our Kings, and our Nobles, our old men and Commons of the land, yet have we not hearkened to thy voice therein.

7. v.

Wherefore O Lord we acknowledge thy righteousness in all thy judgements, confessing that this shame and desolation we now suffer is the just desert of our transgression, for which cause thou hast driven and dispersed us into all Countreies.

8. v.

Yea O Lord, nothing but shame and confusion is the portion of us, our Kings,

our

he hath conceived against it. *our Nobles; our an-*

D. An heart truly sensible of *cient men; for that*
sin will redouble the confession of *we have highly of-*
finne, *Psalm 51. 4.* *fended by Majesty.*

D. A godly heart will lay to *heart the sins of the whole Nation, Ez. 9. 4.*

D. The Lord is impartiall, sparing no sort of sinners, *Rom. 2. 11.*

9. v. D. A believing heart will *Yet endlesse merites*
lament his finnes, that he deny *remaine with thee*
not possibility of pardon, *1. Samuel 24. 12.* *O Lord our God, for*

D. To shew mercy and for- *the forgiveness of*
givenessse belongs to God peculi- *our finnes, though*
arly, *Is. 43. 23.* *many and grievous.*

D. There is yet power of for-
givenessse with God, even where our rebellions are most
grievous, *Esa 63. 15. 16. 17.*

So that we must rightly understand in what sense
that sinne unto death is called inremissible.

1. Not in respect of the Father, who besides his in-
finite goodnes hath magnified his mercy in the Church
above all other his divine attributes, *Psalm 38. 2.*

2. Nor in respect of the Lord our propitiation, whose
blood being of infinite and matchlesse worth, is sove-
raigne, and saving to all, for whom it is given, to whom
applied.

3. But subjectively in regard of the sinner, who in re-
gard of former impieties and frequent convictions o-
mitted, is given over to a hardned heart, an heart that
cannot repent, which through custome of sin is paved
and hard as the neather millstone, *Jer. 13. 23.*

10. v. D.

10. v. D. Tis sin rather then judgement, that causes the godly to complaine, 2 Sam. 24. 17.

D. The Ministry of the Prophets is the Lords voice, 2 Peter 1. 19.

D. Sins committed by such as are in covenant with God are most grievous, Hosea 3. 1.

D. Obedience to Gods lawes should be the constant walke of the godly, Josu. 24. 15.

D. Tis the office of the Ministers to set the law familiarly before the people, Deut. 10. 26.

11. v. D. A particular Church may depart dangerously from God and Religion, Jer. 8. 5.

D. In case of generall revolt the Lord will not spare his people, Is. 1. 5. 6.

D. The Lords judgements come violently on a wicked people, Psal. 11. 6.

D. The Lord confirms the severity of his curse by oath, Num. 14. 21. 22. 23.

D. Gods curse is an inseparable companion of a sinfull life, Genesis 4. 7.

v. 12. D. The Lord will make good the word of his servants to the full, Mar. 5. 18.

10. v.

And to which our Commissions, we have added the omission of thy laws, the observance whereof thou O Lord didst command us by the preaching of the holy Prophets.

11. v.

In which transgression the whole body of Israel are guilty, by neglecting the obedience of thy laws, for which our rebellion that heavy curse which thou swearest to bring upon us, as it is recorded by thy servant Moses, is fallen on us to the uttermost.

v. 12.

Wherein the Lord hath made good upon

The hand of God upon the Judges is specially mentioned, and memorable:

1. For they were Gods on earth, deputed to their Office, that they should put offenders to shame, the Law being not made for the righteous, nor Magistrate a terrour to the good. 2. Again, their zeale in judging the impudencie of their times, might have beene a Superseedeas and stay of the captivitie,

on us and our Judges (that should have executed judgement) the truth of his word in this sore affliction, for no nation under the cope of heaven, have suffered such plagues, as we thy people Israel.

Ier. 5. 1. sin being so odious to the Lords holy Nature, that it shal be judged by us, or on us. 3. Lastly, the omission of Justice occasioneth the incorrigibility of manners; mans sin not being affronted by Laws, grows inordinate, affording neither Gods Religion, nor Saints a roome on earth, and is therefore a presage of sudden downfall, *Judges* 18. 7.

D. Such as neglect the execution of Judgement, are sure to be judged themselves, *1 Kings* 20. 42.

D. The judgements of Revoltors are the greatest of all others, *Mat.* 24. 21.

v. 13. D. A godly heart will observe and acknowledge the accomplishment of Gods threatenings, *1 Kings* 22. 13.

D. All the evill threatened will surely light on the head of the wicked, *Amos* 9. 1, 2, 3.

D. Unprofitablenesse under the rod is a thing much to be lamented, *Ier.* 2. 30.

D. In

v. 13. All which evils according to the Prophecies of thy servant Moses, have befallen us: yet have we not humbled ourselves before the Lord in prayer, nor have

D. In time of Gods displeasure, the Lord would yet have us to seek his face by prayer, *Psal. 50. 15.*

D. Afflictions do summon us to repentance, *Fer. 8. 5, 6.*

Hitherto the Israelites wanted the understanding of Gods Truth, not beleieving the threats of the Prophets, but sewed pillows under each others arme-holes, the which was the reason of their obstinacie, the cause of their impenitent lives.

D. The credit of Gods truth is a speciall helpe to repentance, *Ier. 13. 15, 16.*

v. 14. D. The Lord being provoked doth watch the execution of judgement, *Isa. 31. 2.*

D. The Lord is righteous in all his works, *4. 37.*

Tis usuall to the Prophets to attribute a voice to afflictions, *Ier. 31. 19. Mich. 6. 9.* for that the Lord speaketh to the conscience of a sinner, and by the rod sealeth instruction to their hearts, that they no longer deale perversely: and also for that afflictions are teachers of the inward sense, yet passively onely, by affording matter of meditation, not onely of the Lords displeasure, whereof the present affliction seemeth an effect, but also of mans owne guiltinesse and wretched state for the present, unlesse they change their property, *Pro. 29. 15.*

D. The Lord will not brooke the contempt of his voice, speaking by afflictions, *Isa. 9. 13, 14.*

have we given credit to the truth of thy threats, that we might turne from the evill of our wayes.

v. 14. *Therefore hath the Lord in great severity, poured the curse upon us, where in the Lord is most righteous, for that we neglected the instruction of his rod.*

v. 15. D. Experience of former mercies is an argument of future, 2 *Chron.* 20. 10. 7. 12.

D. Deliverance of the Church is onely of the Lord, *Deut.* 4. 20.

D. The Lords mighty workes do purchase him a glorious name among all sorts of men, *Exod.* 15. 6, 7, 11.

D. The memory of the Lords works should ever be fresh in the Church, *Ex.* 12. 24.

D. Such as desire mercies, must first deny their worthines of them, 2 *Sam.* 5. 18.

D. The continuance of sin disables a people of obtaining their former deliverances, *Ezra* 9. 13, 14, 15.

16. v. The Lords Justice is used as an argument inforcing the former petition both in respect of the truth of God, who had promised them deliverance after seventy years captivity; and also in respect of the Lord the Messiah, whose blood was herein effectually for their deliverance out of this Babylonish pit, wherein being no water, Israel perished not.

D. It is a righteous thing with the Lord to relieve the afflicted Church, 2 *The.* 1. 6.

Jeru-

v. 15.

And now, O Lord, our God, who hast by a strong hand redeemed thy people from the Egyptian bondage, and hast thereby purchased to thy selfe a glorious name to this very day. We are unworthy thou shouldst againe deliver, we have done very wickedly.

v. 16.

Yea, O Lord, according to thy righteous promises, let thy great displeasure cease towards thy people, and Ierusalem, the place of thy holy Oracle; for, alas, through the iniquity of our fathers, both city and people are become a derision to all

Jerusalem is called a holy mountain, 1. For that it was dedicated to the Lord, there *Abraham* offered his onely son *Isaac*; there *David* offered in the threshing floore of *Auramah* the *Jebusite*, and there *Solomon* built the Temple: 2. Also for that the Lord had promised to dwell there, there being the foot-stoole of his glory, there the place of his holy Oracle, and mercie-seate, and that being the Type of the body of our Lord wherein the Spirit offered an acceptable sacrifice to the Father.

all their enemies round about them.

D. Where the Lord is truly worshipped, there is the habitation of his grace, *Revel. 4.1.*

D. The Lord tenders the reproach of his people before their enemies, *Psal. 79.4.*

17. v. Supplication differs onely from prayers in a further degree of enforcing our petitions, either by redoubling our suits, or pressing the Lord with arguments of his own equity, whereof we have example, *Gen. 32.11. Es. 63.16.*

D. Such as would speed in prayer must presse the Lord with his own equity, *Gen. 18.25.*

D. In publike calamities the restore of publique worship is especially to be desired, *Joel. 2.14.*

D. The Lord Jesus was Mediator for his Church in the old Testament, *Heb. 9.15.*

1. In the Fathers eternall purpose he was a Mediator before all time, *Rev. 13. 8.*

v. 17.

May it please thee therefore to returne a gracious answer to the prayer and earnest suit of me thy servant, and for the Intercession of the Lord; behold with a gracious countenance the desolations of thy holy Temple.

2. In the vertue of his blood-shed, he stood up a Mediator, to our parents in the first time.

3. In the signification of the Ceremonies, he was a Mediator in the Patriarchs, and legall times, *Romanes 3.25.*

4. In the act of his sacrifice he was a Mediator onely in the fulnesse of time, *Gal. 5.4.*

5. In the vertue of his intercession he is a Mediator after all time.

D. The Lords intercession extends even to temporall deliverance, *Zac. 1. 12.*

D. Acceptable prayers are to be directed to the Father in and through the Lord.

18. v. The senses and members of mans body, are ascribed to God in the word, as eares, eyes, hands, by way of assimilation to set forth (not his nature, but) government, not what he is in himselfe, but what for us.

D. The Lord is very ready to redresse the afflictions of his Church, *Fer. 31.20.*

D. Tis a speciall and precious thing to have the name of God named upon any, *Act. 11.26.*

D. Our own righteousness is barren in all our dealings with God, *Rom. 3.27.*

D. The Lords mercy is our onely motive of audience in prayer, *Rom. 8.26.*

19. v. Godly zeale will utter strong cries in prayer, *Rom. 8.26.*

D. Con-

v. 18.

O my God, incline graciously to my prayer, and behold the desolations of our city, whereupon also thy own name is named, and that not for any worthinesse that is in us, but for thy abundant grace.

v. 19.

O Lord, vouchsafe

D. Constancy in prayer is a note of a godly heart, *Job 27.9.*

D. Holy desires are longing, and impatient of delays, *Psa. 119.20.*

D. The Lrds own will, is his onely motive of shewing mercy, *Mat. 11.26.*

The which Sacred Truth being subject to abuse needeth some explanation: First, the Lord acting essentially, his action is absolute, free and independant, like his essence; such Agents as work by causes their works, are weake and imperfect like themselves, but the Lord working essentially, hath no more causes of action, then of essence, for then it would follow there were another first, upon whom those causes should depend, and so there should be either two firsts, or that the Lord were not that first, the which are most absurd to reason, and in Divinity no lesse then blasphemies.

Secondly, a disposition of good workes cannot be foreseene before the act of Gods will whereof they are the effects; the consideration of the Act of faith or love must needs arise from the consideration of that Act of Gods will which primarily differences man from man, whereby they are set apart unto faith and love; faith can have consideration before election unto faith; now concerning the Fathers prevision, I suppose we cannot better conceive of it, then by the Spirits prevision, who working from the Father and the Son, and going on with the action of our salvation, must needs take into consideration the Fathers Election and Sons redemption, and how many (in respect thereof) are to beleieve

A a

in

us audience, O Lord
forgive our ini-
quity, O Lord hasten
and deferre not our
deliverance, for thy
owne glories sake,
and the city of thy
holinesse.

in time, to whom accordingly his office is to dispence of quickening grace, here we see the order of foresight, it begins from election, and passeth by redemption and so unto faith and good workes; and if this be true of the Spirit, shall we imagine otherwise of the Father? as if his foresight should go before his will, which gives them not onely disposition, but also all true consideration.

Thirdly, this disposition of workes to be foreseene is now, therefore cannot be foreseene: The Apostle to take off the edge of boasting demands, Who made thee to differ? Now suppose he might truly have been answered, My own free wil; his demand had built, and not destroyed vaine boasting: But to answer (as the truth is) Gods grace hath made me to differ, doth strip man of all worth, and workes him to an high esteeme of the salvation of God, 1 Cor. 4. 6. 7.

Fourthly, this disposition of good workes is a consequent and fruit of election, the Lords first worke being operative brought forth creation of the Elect after that Image of holinesse they were elected to, the which by mans revolt being utterly defaced, the election of God being necessary, brought forth a renovation of that Image, by a new supply of heavenly grace: so then the Lords Election disposeth us to faith, and our faith cannot dispose him to elect, the which is the language of the Scripture every where, 2 Thes. 2. 13. Acts 13. 48.

D. The Lord will not alway forget the people that are called by his name, Rom. 11. 29.

20. v. D. The Lord is ready to answer the prayers of his servants in the very instant of their

v. 20.

And as I was thus
busied in confession
of

their praying, *Acts 4. 31.*

D. Where true confession and earnest petition go together, the Lord is well pleased, *Num. 14. 13.* to the 20.

Observable it is that the Angell surprizes *Daniel* in that instant, while his petition for himselfe, for his people, for the City, yet hath the answer directed in the instant onely of the Temples suit, not that the other suits were unlawfull, nor unprofitable, but that the Lord takes especially to heart, that his glory is so neer to us, his worship precious.

D. Such as minde the Lords glory and the advancement of his Religion above their own welfare, their prayers are very gracious with the Lord, *2 Feol. 14. 19.*

21. v. D. How seasonably the Lord answers us in prayer, is especially to be observed, *Is. 49. 8.*

D. The Lord will spare of his heavenly traine rather then the Saints shall languish and want comfort in prayer, *Luk. 1. 19.*

D. The Lord is pleased to instruct us in the most familiar manner, *Hos. 12. 10.*

D. Tis the Lords pleasure, that the truly humbled should have comfort speedily dispatched, *Act. 4. 31.*

D. The holy Angells dispatch the will of God with all expedition, *Psal. 103. 20.*

A 2

of my own sin, and the sinne of Israel my Countrey men, and petitioning the Lord my God for the restore of the Temple, the place of Gods Oracle.

v. 21.

Tis in the very instant of my earnest suits the Angell Gabriel, whom I had seene in the former vision, being hastened by the Lords charge, appeared in mans likeness, and vouched me about the time that the evening Sacrifice used to be offered.

D. The

D. The time of the evening oblation amongst the Jews was at the ninth hour of the day, *Act. 3. 1*. Which agrees with our three of the Clocke in the afternoone; for the Jews beginning to number from Sun-rising in the Equinoctiall, their ninth is the same with our third; at which time the Prophet hath this vision, *Jer. 31. 30*.

First, the Lord is willing to expresse the zeale of his servants, and to make proofe of his own graces; yea the voice of his Spirit crying with strong groanes in his servants, is delightfull with the Lord. Secondly, to crown *Daniel's* industry, such is the pleasure of our ever good God, that in bestowing salvation and all other comforts, he will crowne his graces and reward our godly indeavours therein: In respect whereof we are said to worke out our salvation, *Phi. 2. 12*. Which yet in regard of any thing we can do, is the Lords sole worke, as in *Eph. 2. 13*. Wherein the wisdom of the Lord is seene, hereby nourishing the spirit of prayer, and other graces, & working in us a deeper relish of the good things, prayed for, or bestowed on us. Thirdly, to grace his own ordinance of prayer, and publike worship, that all might reverence even his Sanctuary, and call his holy day a delight, and beware of separation from the beauty of holinesse, the publike assemblies of the Saints: for which cause, elsewhere also the Lord hath answered at the same time, *1 Kin. 18. 36*. *2 Kin. 3. 20*. Fourthly, whereas in the Law, there was one time of the morning oblation, and another of the evening, it pleased our Lord (that he might appear the Lamb of God) to yeeld himselfe to be crucified at the third hour, the time of the morning oblation, *Mar. 15. 25*. And to yeeld up the Ghost six hours after, at the ninth hour

the

the time of the evening oblation, *Mat. 26. 46. 50.* Now the efficacy of our Lord consisteth in his death rather then his crucifying: the father chooseth that time wherein his sufferings became effectually to answer prayers, whereto he is induced by the true evening sacrifice the Lord. O the holy order and sweet content, of the Lord his workes!

v. 22. D. In extraordinary causes, the Lord useth Angels to instruct the Church, *Gal. 3. 19.*

D. The holy Angels do not grudge the paines of the Church-service, *10. 12, 13.*

The Angel doubling the phrase of understanding, skill in understanding, doth warne him of the excellencie of his vision, so deepe and comfortable.

D. Skill in understanding the things of God, is of the Lord, as in *2. 28.*

v. 23. In the beginning of his supplication, he hath a message directed, then is he answered when, by supplication he doth enforce and double his petition; urging the Lord from grounds of his owne equity, the which by how much it excelled in zeal & strength of holy affections, by so much the more acceptable it was with the Lord.

D. The Lord heares the very beginning of the Saints prayers, *as 10. 12.*

D. The earnest and strong cries

v. 22.

Who informed me familiarly, saying, O Daniel, I am sent of the Lord, to instruct thee in a deep mystery.

v. 23.

I was commanded of the Lord to instruct thee herein: In the beginning of thy prayer, and accordingly am I ready to do it, for surely thou art highly in favour with the Lord, observe therefore and weigh this vision.

of the godly are acceptable with the Lord, *James 5. 17.*

Daniel is called a man desired, or beloved much, it being usuall with the Jews to call such things desired, as were had in great esteeme amongst them, *Gen. 27. 15.* Goodly, or desirable garments; also in 10. 3. desirable bread, for pleasant, for precious: And contrariwise, such things as were lothed and despised, they called, Not desired, *Zeph. 2. 1.* so that *Daniel* was desired, or highly favoured of the Lord: This same honour is given to the holy Virgin-mother of our Lord, *Luk. 1. 28.*

D. Such as are greatly beloved shall know the Lords secrets rather then others, *Gen. 18. 17, 19.*

D. The more highly any are honoured of the Lord, the more diligence is required of them, *Amos 7. 14, 15.*

D. Meditation is a speciall help to understand holy visions, *8. 15.*

v. 24. *Daniel* seeks to God only for the reparaire of the Jewish State, yet the Lord answers him much more largely, adding unto the mercy of Jerusalems reparaire, the promise of abundant grace, by the comming of the Messiah; concluding with the description of the state of the Jewes in those times: Thus their seventy years suffering in the captivity, is returned with a mercy of seventy sevens yeares, for so long their City stood, from the Returne to the Destruction by the Romanes; besides the mercy of mercies, the grace of the Messiah.

v. 24.

Know then that 490. yeares were determined by the Lord for the compassors of the people, and reparaire of the City, also for destroying the Reigne of wickednesse, for staying the imputation of sin, for working reconciliation of sinfull man to God, also for the stablishing to believers unchangeable

D. The

D. The Lord is able, and doth heare prayers above our desires, *righteousnesse, for Eph. 3. 20. fulfilling the visions of the Prophets,*

A Propheticall day is taken for a yeare, according to the phrase of the Spirit, *Levit. 25. 8. and for the consecration of the holy Mediatour.*

The which compose 490. yeares, each day of the seventy weekes being taken for a year. The holy Angel follows the number of seventy sevens, rather then foure hundred ninety yeares directly:

1. That so he might provoke godly mindes unto diligence in the study of the word; where the kernell is sweetest, the shell is the harder, and the sweet of the word is gained by paines in holy duties, and not otherwise.

2. Also, to conceale from profane mindes these holy mysteries, none being able to understand these things, but such, as, through the exercise in the word, had their mindes informed in the Jubilees and Propheticall dayes; such beastly-bellies as despise holy things, were unworthy these Oracles of the Lord.

3. Lastly, to reward the Jews, who in lieu of their seventy yeares exile, had a promise of seventy sevens of yeares for their Repossession of Judea.

D. The Lord rewards his servants seventy fold their sufferings, *Mar. 10. 29. 30.*

D. Things determined by the Lord are distinctly pared out, as 10. 1.

The blessings here promised, are either Temporall, respecting the city and people, or else Spirituall, in number six.

1. The destruction of the reigne of sin; which by the

the accesſe of the Mediatour was finiſhed, many more being daily converted, and Satans Oracles diſſolved.

2. The ſealing up of ſin that it may not be imputed, a Metaphor from the Jews manner of writing in Rolls, the which being wrapped up, and ſealed on the backſide, all the writing was covered : Even ſo the Lord hath taken away the hand-writing that was againſt us, faſtning it to his Croſſe.

3. The worke of reconciliation of ſinfull man to God ; Divine juſtice being ſatiſfied, man might have peace with God.

4. The eſtabliſhing for the Saints, an unchangeable rule of juſtification by the Lord our Rightcouſneſſe.

5. The fulfilling the Propheſies concerning the life and death of our Lord.

6. And laſtly, the inaugurizing the Mediatour, an heavenly Oracle pronouncing him to be the Son, or Mediatour, and requiring all to heare him.

D. The coming of our Lord did ſhorten the power of ſinne, *Joh. 12.30.32.*

D. The Lord Jeſus hath ſealed the Fathers debt-booke that our ſins be not imputed, *2 Col. 14.*

D. The Lord Chriſt hath wrought reconcilement of man to God, *2 Cor. 5. 19.*

D. The Lord Jeſus hath eſtabliſhed an unchangeable rightcouſneſſe for our juſtification, *Jer. 23.6.*

D. The Lord Jeſus hath accompliſhed the propheſies of the Meſſiah, *Joh 19.30.*

D. The Lord Jeſus was ſolemnly conſecrate into the office of the Mediator, *Mat. 3. 17.*

25. v. There were diverſe returns, but that under *Cyrus* in his
 firſt *v. 25. Underſtand therefore*

first yeare was most memorable & famous, unto which these 7. weeks are to be referred; otherwise Daniels faith had beene uncertain and ungrounded, the promise of the returne being so ambiguous: else also Daniels prayer had not beene answered, which it concerned the returne now at hand.

D. The Jews computed their times from some speciall deliverance, 1. Kin. 6. 1. and so forth.

The former sum of 490. yeares is here distributed into 67. weeks or 49. yeares, into 62. weeks or 434. yeares, into one week or seven yeares.

The events of the 49. yeares are handled in 25. The events of the 434.

are mentioned in 26. and the events of the seven yeares in the 27. The seven weeks restore and re-edifie Jerusalem.

The 62. weeks bring in the Messiah, and stretch towards the end of his private life; and the last weeke finishes the sacrifice of the Lord, and begins both the calling of the Gentiles and the rejection of the Jewes.

Ob. But here some may object, the third member of this distribution is omitted by the Angell.

Ans. For that it might easily be supplied out of the 27. and also observe the uttermost terme of this 25. is the bringing in of the Messiah, who was brought into the flesh before the last seven yeares of this 490. were to begin, so that it was outed here.

fore that concerning this determinate time, beginning at the edict of the returne from the captivity and lasting untill the Messiah the Lord of his Church, The time is distinguished into forty nine yeares, and into foure hundred thirty foure yeares; within the former, the street of Jerusalem shall be built; and the wall with trench, though the times prove troublsome.

D. The Lord will repaire the ruines of his Church in his due time, *Hab.* 2. 13.

Concerning this fourty nine years, there is much uncertainty in History, and little consent, but if we have the Spirits plot, it will be easier to reduce all times to their true accompt: These fourty nine years are the terme from the first of *Cyrus* to the sixth of *Darius Longhand*, second son to *Darius Hystaspis* by *Hester*, in whose sixt yeare the Temple was built, the which being begun in the third of *Cyrus* as *10. 13.* was fourty six yeares in building according to the Jewes accompt: The which time some do reckon thus, *Cyrus* and *Cambyses*, 9. *Darius Hystaspis*, 14. *Xerxes* 20. and *Darius* or as others, *Artaxerxes Longim.* 6. The which computation I take truly and onely agreeable to this Prophecie, the Messiah here Prophefied is our Lord, the mediator, and no other Temporall Saviour, for that, 1. These six intents here mentioned in the 24. are impossible to any meere man: 2. Besides the word Messiah is onely applied to our Lord in this whole booke of *Daniel* from whose usuall acceptation (no ill consequence following therein) we may not depart: 3. And Lastly, the title of honour, Prince, is added for distinction from other Saviours, as also for distinction from other inferiour Angells, in *10. 11.* and so added for distinction from other Lords, in *8. 25.*

D. The Lord will make good his promise to the Church be the times never so troublesome, *Nehemiah* 6. 15. 16.

D. Such as set themselves to advance Gods cause, must looke for troublous times, *Mat.* 4. 1.

26. v. During this 434. years many memorable things befell the Jews, as is evident by the 8. and 11. Chap. The which being impertinent to our present scope are here omitted.

D. The death of our Lord was long before appointed by the Father, *Act. 3. 18.*

D. The Lord died not for himself, but for his people, *Isa. 53. 4. 5.*

D. The crucifying of our Lord occasioned the ruine of the City and Temple of Ierusalem, *1 Thes. 2. 15. 16.*

In the rejection of the Jews the Lord did not utterly divorce his people, whose root being holy the whole body was beloved for the fathers sake; yet such is the indignation of the Lord against sinne, especially in his beloved, that notwithstanding thousands of them in the Apostles times were converted to the faith, and the whole body (in the purpose of God) to be called to the faith, yet (such is the severity of the Lord) they for rejecting the Lord of life are given up to spoile and desolation, exceeding grievous, and lasting.

D. The Lord did not utterly cast off the Jews in the destruction of Ierusalem, *Rom. 11. 12.*

D. Most bloody wars were foretold before the destruction of Ierusalem, *Mat. 24. 15. 16.*

D. Where the Lord marches against a people, there followes utter desolation, *Joel. 2. 10.*

And after the 434. years shall the Messiah be crucified for the redemption of others, and notwithstanding they were to become the people of the Lord, yet shall he destroy the City, and Temple of Ierusalem, which after tedious warres shall be brought to utter desolation.

27. Within the seven last years the Messiah shall bring in multitudes to embrace the Gospel, dissanulling the Jewish ceremonies, which they maintaining with much obstinaty occasioned the calling of the Gentiles and their own rejection and desolation, both which began in the end of the weeke: And in the last seven years shall be established the new Covenant with multitudes, yet within years and a half he shall dissanulle the Jewish sacrifices and oblations, and thereupon he will bring in of abominable soldiers shall be raine people and City with an irrecoverable destruction to their whole state.

D. The Lord will have a people to profess his holines, when some are rejected others are called, Rom. 11. 12. 17.

D. The Lord in the three years and halfe of his ministry hath dissanulled the Jewish Ceremonies, Mat. 27. 50. 51.

The wing of abomination is by our Lord interpreted to be the Romanes, as may appear by the conference of Mat. 24. 15. 16. with Luk. 10. 10. 21. Abomination (for most abominable) they were called for their abominable Idolatries; who out of policy accustomed the Idolatries of all nations, the which toleration of plurality of worships, was odious in the eyes of the Gentiles, as Jer. 2. 10. 11. But to the Lord abominable.

D. The more grosse any are in their Idolatries, the more odious to the Lord, Ezr. 8. 6.

D. The Lords determined vengeance shall be executed to the full, Zeph. 2. 2.

D. The Lord will make desolate his owne Church in case of Rebellion, Jer. 7. 12. 14.

Chap. 10.

V. 1.

This vision begun in this, and continued to the end of the twelfth Chapter, sets forth the state of the Jews (Daniels people) from the present period to the times of their repaire: wherein (as necessity of History requires) their Lords and Oppressours (the three last Monarchs mentioned in the seventh Chapter) are explained according to their order of succession, and degree of tyranny over the Jews, and not otherwise.

So that we may not expect any particular narration of their Acts or Reignes, saving so far onely, as they respected the Jews. This third year was famous:

1. For the foundation of the Temple.
2. For the stoppage of the same work by the Counsellours of Cyrus Court, who being bribed by the Adversaries of the Jews, prevailed with Cambyses (Viceroy to his father Cyrus now busied in the wars) that the work was hindered, Ezra 4. 1. to 5.

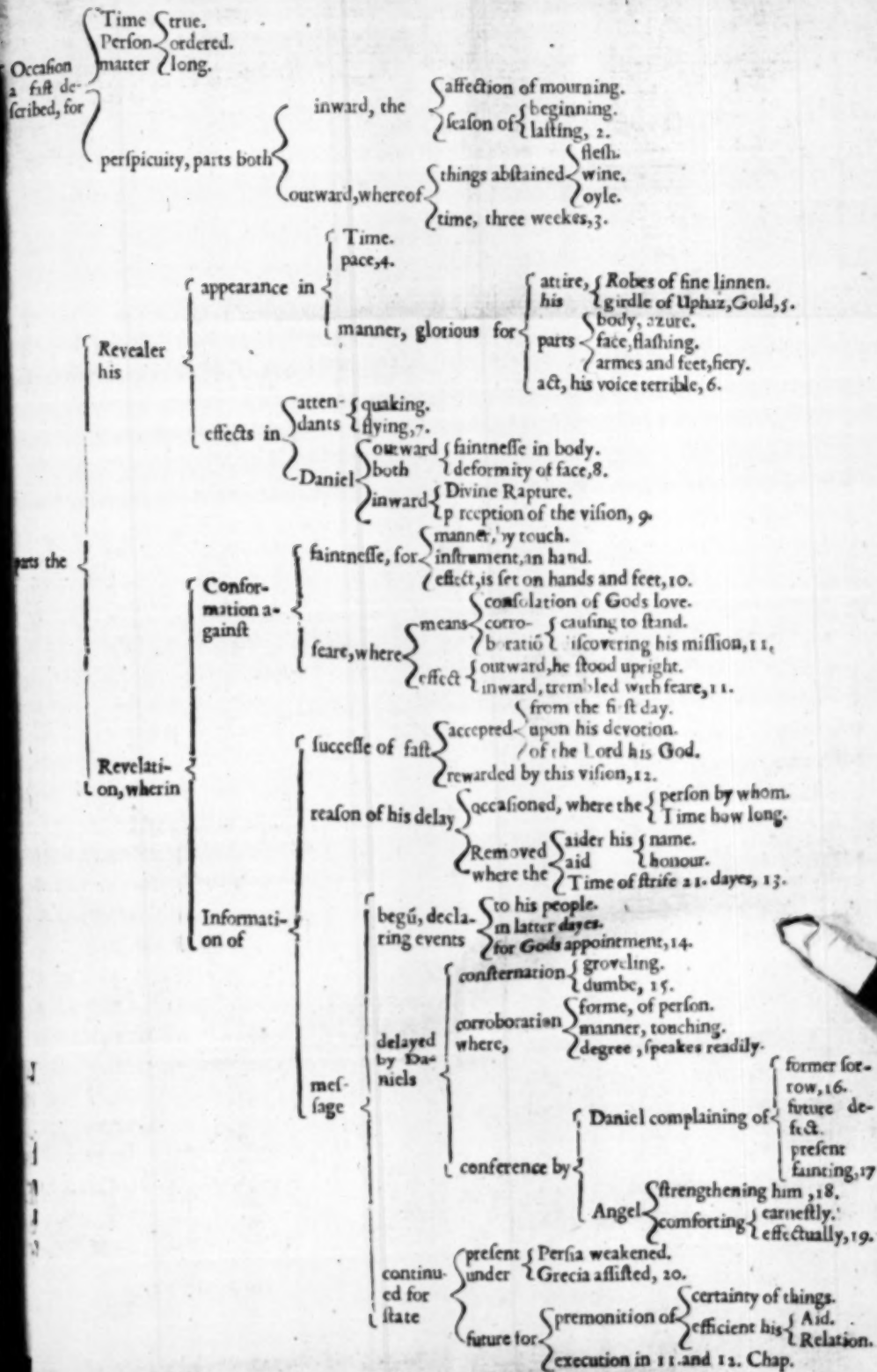
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V. 1.

Lastly, in the third year of the Empire of Cyrus Emperour of Persia there was revealed unto Daniel, called yet Belshazzar, another secret, the which as it was plaine without earthly Types, so the Time for the marshalling of the Events was long yet Daniel understood both the matter revealed, & the manner of the vision:

3. Fa-

The tenth Chapter contains Israels consolation by *Daniels* Vision Revealed, where-



3. Famous for the miscarriage of *Cyrus* warres, through the Angels fighting with the Persian State, as in vers. 20.

4. Famous for *Daniels* both vision and humiliation before.

D. The time of the holy visions being observed, the seasonable comforts of the Lord do sweetly shine forth, as in 9. 1.

D. The knowledge that the Penman is sent of God, confirms the faith of the vision, *Rev.* 1. 9.

This vision is said to be true, for that it was so in the Letter, the sense being not shadowed under earthly types here, as in the 7. and 8. *Chap.* The like acceptance of the word *true* for proper is observed in 8. 16. and 7. 19.

D. The most excellency of truth is seen in propriety of speech, 2 *Cor.* 3. 18.

The time of the events is said to be ranked or marshalled Army-like, the which it cannot be in respect of Production, sith these things are meerly future, and no way come under providence as yet, but it must needs be meant of the Lords intention and purpose, according to whose beautiful order things are marshalled in time, so that the Lords decrees are not any rude Propositions or rough draughtes to be polished and formed by the actuall events in time: This is the learning of the Prophet instructed by the Angel, and directed by the unerring Spirit of truth.

D. The Lords purposes are ranked into a most excellent order, as 11. 27.

The time is said to be great and long in respect of the two former visions of the 8. and 9. *Chap.* One whereof

whereof ended with *Antiochus* death not four hundred yeares to come, the other expired with the destruction of *Ierusalem* about five hundred yeares then to come, but the present vision is to endure above two thousand yeares, untill the time of the *Jews* rising from the dust of their dispersion.

D. The Lord instructs his Church of her dangerous trialls long before, *Gen. 15. 13. 14.*

D. It skills not so much what visions we heare, as what we understand, *Mat. 13. 19.*

v. 2. The Lords Church was afflicted, and the building of the Temple hindered notwithstanding Daniels best indeavours, the Emperour *Darius* now dead, and the Emperour *Cyrus* absent, and *Cambyses* flourishing in his greene and heady youth, despised Daniels intercession and crushed the cause he had in hand.

The which troubles were so grievous to the holy Prophet that he devotes himself to prayer and fasting, to see if he could cheive better in the Court of heaven, wherein he continues for three weekes space, and longer might, had not the Angell taken him off by an answer of peace, in the 12. ver.

D. Holy mourners are in the way of further consolation, *Zach. 13. 1.*

D. The hinderance of Gods publike worship doth cause the godly much sorrow, *Zeph. 2. 18.*

v. 3. Daniel at the first, forbore these delights for fear of being ensnared,

v. 2.

But immediately before these things, I Daniel did greatly lament in prayer the distresse of the people of the Jews: for three full weekes together.

v. 3.

For which space, I abso-

snared, but afterward being a house keeper himselfe, where he might avoid uncleane meats, and Idolatrous blessings, he uses his liberty in the good creatures of God; otherwise his abstinence from them here had been no new thing, and unworthy observance.

D. Israels distresse will cause a godly heart to abstaine from lawfull delights, *Psal. 137. 2. 4.*

The Papists would hence conclude the lawfulnessse of their fasts, the which being bred of superstition, are embraced by mindes destitute of the truth: and sure in this ground they are much beside the Question! For, first, *Daniel* did this, free from any opinion of the impurity of meates in their own nature, as appeares by his use of them unill now after his former abstinence in *Chap. 1. 2.* *Daniel* fasted not out of any satisfactory intent, he had learned before and professed three years since, nothing but judgement to be our desert, as *9. 8. 9.* 3. *Daniel* did bestow himselfe wholly in holy mourning and prayer, he did not (out of a dotage of the worke done) hawk, or hunt, or dice, or satiate the minde with carnall delights, but retires himselfe in prayer and affliction of spirit for his brethren in distresse. 4. *Daniel* did it twenty whole dayes together, he did not gut it on Evens, nor cram himselfe for three dayes together, but fed sparingly, and courslly every night: 5. At night when he did eat he abstained from bread of delights, and sweet meats; and from wines, which pumper the body farre more then flesh meats, no he acts his unworthinesse of all, and not the impurity of any kinde of meats.

The

The use of oyle from which he here abstaines was either to supple the skinne the which otherwise might have been sore, and blistered, or starvy, and uncomely by reason of the parching heat in those parts.

Or else for perfumes which in those times were used with the composition of oyles, and not in powders; for which cause the Lord forbids any common perfumes to be compounded after the manner of the holy anointing oyle.

v. 4. Daniel beginning his holy mourning on the third day of the first moneth hath an answer returned on the 24. wherein observable it is that he omitted the observation of the Passeover which was to be solemnized on the 14. day of this moneth: the which he

did: 1. Either from the prescript of the Law requiring it should be kept in the place the Lord should chuse in one of their Tribes: 2. Or else from the example of Josuah and the Fathers in the wilderness: who in an unsettled state of the Church omitted circumcision: 3. Or Lastly, from the generall equity of the Law, which dispences with the omission of any outward worship where there is an habituall obedience, and a meare privation of liberty, and opportunity thereto.

D. The afflictions of the Church turne holy feasts into holy fasts, Lam. 2. 6. 10.

Hydeckell or Tygris so called from the swiftnesse of her current, was the place where Daniel saw this vision, in which place he was present personally, and not in vision

v. 4.

Whereupon on the 24. day of the first moneth Adar, as I walked forth upon the bankes of the great river Tygris.

vision onely; as 8.2. for first this River was in the midst of the Persian dominions whither *Daniel* was transported in the first year of *Cyrus*: 2. Also he is said to have a traine of other retinue with him, which being affrighted fled away, 7. *ver.* Which shewes these things were actually done as we read them: 3. And Lastly, The vision is said to be true or proper, so that every thing is to be taken in the most proper sense it may, which also is true of all other Scripture.

v. 5. *Daniel* hath here a vision of the glorious person of the Lord according to his presence in the Church, and not according to his nature in himselfe, but his administration to others, and is therefore described under the person of that Iudge, whether we consider his attire, or the members of his body:

The long white Robe being usuall with Judges, and the girdle on the loynes shewes strength of execution, which elsewhere being put to the breast intends faithfulnessse of performance, *Rev.* 1.13.

D. In the Church her distresse the Lord appears in a judiciary manner, *Is.* 63.1.5.

D. The Lord is girt with strength for the confusion of the Churches enemies, *Rev.* 19.15.16.

v. 6. The judiciary presence of our Lord is further set forth by the members of his body; his body of an Azure colour like the heavens, as one sent of God: his countenance sparkling fire like the

flashes

v. 5.

As I looked round about me I discerned a glorious person most gorgeously attired and girt with a girdle of most pure gold.

v. 6.

His body was of an Azure colour, and his visage as sudden flashes of lightning, his eyes like burn-

flashes of lightning, his eyes as burning lampes discovering all things clearly, his armes and feet being instruments of execution, of a fiery colour devouring, his voice terrible as of two armies shouting in their first encounter.

*burning torches, his
armes and feet as
burnished brasſe,
and the ſound of his
voyce roaring in a
terrible manner.*

D. A Iudge ſent of God is full of terrour, *Joel 2. 11.*

D. The very appearance of the Iudge will be terrible, and paſſing fearfull to his enemies, *Rev. 6. 16. 17.*

D. The Iudge of all will clearly diſcover every offence, *Rev. 1. 14.*

D. The Lords execution will be terrible, and invincible, as in *7. 10.*

D. The voice of the Iudge is full of terrour to his Adverſaries, *Pſal. 29. 4, 5.*

v. 7. Daniels companions were ſenſible of ſome alteration upon the waters, ſome degree of the Lords apparition wrought upon them, not for their information, but ſeparation from the holy Prophet, that he might more freely undergo the heavenly Rapture.

D. Holy Prophets alone are capable of holy viſions, *2 Pet. 1. 19.*

D. Servile feares drive men from God though moſt gracious, *Gen. 2. 10.*

v. 8. D. Solitarineſſe makes men more capable of heavenly viſions, *Rev. 13. 1.*

D. The more the outward man

C c 2 is

v. 7.

*And however there
were others preſent
with me, I only per-
ceived the viſion,
and ſuch an ama-
zedneſſe fel on them,
that they fled away,
& hid themſelves.*

v. 8.

*Yea, I being alone,
was ſo aſtoniſhed,
that my ſpirits
fainted*

is bound, the more fit he is for holy Communion, 2 Cor. 12. 2, 3.

D. Outward comelinessse and strength are of little worth with the Lord, 1 Sam. 16. 7.

v. 9. The Lords terrour, being sanctified, doth rather further then hinder holy Communion, 2 Cor. 5. 11.

D. The sense of hearing is especially sanctified for Communion with God, Rom. 10. 14, 17.

D. A man must be moulded anew, and wholly taken out of himselfe, before he be fit for Communion with God, Isa. 6. 5, 6.

v. 10. This hand is the hand of an Angel, and not of that glorious person: for, 1. Here is expresse mention of two parties, as in 16. 18, 21. 2. Also this hand was the hand of one in the similitude of a man, v. 18. 3. Also this was the hand of him that makes the following speech, in 12, 13. who was an Angel onely, as

appeares by his mission, he is sent; by his resistance, he is withstood; by his subjection to the Prince, v. 21.

This Angell is in all probability Gabriel by the consent of the matter here treated of, with that of the 8. this being more plaine and for longer time, otherwise

fainted, and all my comelinessse was changed into deformity, in so much that I was unable to stand.

v. 9.

Yet understood I when he spake unto me, being cast into a deep trance, with my face groveling on the earth.

v. 10.

Whereupon an holy Angel, as it were touching me with the hand, raised me on my hands and knees.

v. 11.

Saying, O Daniel, who art highly favoured of the Lord, stand up & observe the

wise the same also by the forme of salutation used by the Angel in 9. 23. and repeated in this verse word for word.

D. The Lord will reveale his secrets to such as are dearly beloved, *Pro. 3. 32.*

D. Such as excell others in zeale of God and his people shall have more Revelation, *Gen. 18. 19.*

D. The understanding of holy things is a matter of greatest importance, *Deut. 5. 1.*

D. Such as are cast downe, the Lord raises by different degrees, *2 Cor. 2. 7. 8.*

D. The Lord will send an Angell rather then any of his shall want comfort, as 9. 21.

v. 12. D. The Lord would have us lay aside those feares that disquiet the heart 1. *Joh. 4. 18.*

D. The Lord heareth the prayers of his servants from the beginning, *Isa. 32. 5.*

D. Such services as are done with the heart are accepted with God, *Heb. 11. 4.*

D. Duties of mortification are had in great respect with God, *Is. 66. 2.*

D. Rather the words of prayer then the abstinence is accepted with God, *Act. 17. 30.*

v. 13. This Prince of Persia is not Satan, as some would, for that the vision is said to be proper,

the things that I have in Commission: whereat I stood trembling.

v. 12. *Which he seeing, said, Feare not Daniel, for from the first day of thy humiliation for the distresse of the Church, thy prayers are accepted of the Lord; who, in answer of thy petition, hath dispatched me on this message.*

v. 13. *But the businesse of the Prince of Persia opposing*

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and therefore where the proper sense may take place, we may not seeke a figure: also Satan is no more Prince of one place then of another, compassing the whole earth.

Nor is this Prince any of the good Angels; for they have no speciall command over Countries, but all one generall charge of the Church: besides, they contend not, but mutually consent in one good thing: But this Prince, this *Cambyses*, son and heire to *Cyrus*, who by reason of his fathers warres abroad, was associate into the Empire, for which cause both father and son are called kings of Persia in this place: This *Cambyses* is said to withstand the Angell by banding against the cause of his Church, to whom he ought to have been a nursing father.

D. The comfort of the whole Church is to be preferred to one man, *Phi. 1. 23. 24.*

D. Wicked men in opposing good causes fight against the Angels, as in 20.

D. The Lord Jesus is chiefe of all Princes of the earth, *1 Tim. 6. 15.*

D. Where Religion is strongly opposed the Lord stands up for the Churches defence, *Act. 9. 4. 5.*

D. The holy Angels sticke to the Church while her cause is in opposition, *Psa. 34. 7.*

v. 14. D. However comfort may be detained a while, it will be sure at length, *Heb. 10. 37.*

opposing the Church hath detained me one and twenty dayes wherein I prevailed through the assistance of Michael the mighty Prince: this was the cause of my attendance in the Persian Court.

v. 14.
Yet now am I come to give thee knowledge

The

The Jewes had the subject matter of this ensuing Prophecie, to which scope all other things in the history are to be referred: The want of this consideration hath caused some to misapply the whole 12. Chap. besides other things.

The latter dayes is specially designed to these events, the which time in the Prophetickall phrase is applied to the dayes of the Gospell, as in 2. 28. That of the fifth Kingdom hewen out of the Booke and over-ruling all, being the same with the end of the 11. and whole 12. Chap. for which cause the time is said to be long in the 1. ver.

D. The times of the Jewes returne are the latter times of the world, *Mat. 24. 30. 31.*

v. 15. D. The depth of Gods word is such as may astonish the wisest man, *Ezek. 47. 3. 4. 5.*

D. In serious meditations it is usefull to turne the eyes towards the ground, *Joh. 8. 6. 7.*

v. 16. D. Holy Angells have usually appeared in the likenesse of men, *Gen. 18. 22.*

D. Good affections wanting expression are furthered of the Lord, *11. 6. 7.*

Daniel turnes him to that glorious person he had seen in the 5. and 6. ver. being our Lord, as appears

ledge of the State of thy people, even unto the latter times of the world: for this vision extends it selfe to times a long while yet to come.

v. 15.

On with an words while I stood pausing with mine eyes fastened on the ground I became speechlesse.

v. 16.

Which that Angell in a humane shape touching my lips, I turned me unto that glorious person that was before me, saying, O my Lord thy glo-

peares by his direction of prayer to him in this place, and also by his sending of the Angell in the 18.

D. Prayer is to be directed from Angells, unto God alone, *Revelation 19.10.*

D. The godly in prayer do use to complaine of their own weaknesse, *Jer. 31.18.*

D. The conscience of insufficiency will drive the godly unto prayer, *Numb. 11.11.*

v. 17. D. Such as cannot bear the Lords terrou, are unfit to conferre with him face to face, *Deut. 5. 24. 25.*

D. The holy Prophets counted it their greatest honour to be the servants of God, *Psal. 36. Title.*

D. The true servants of God acknowledge Christ to be their Lord, *1 Joh. 2.23.*

D. Humane frailty cannot endure Gods presence without fainting, *Rev. 1.17.*

v. 18. Daniel unable to bear the conference of the Lord hath an Angell addressed in a most familiar manner suteable to his weaknesse.

D. In the instruction of the Church the Lord compassionates humane frailties, *2 Cor. 4.7.*

D. Dejected soules do need their comforts to be renewed over and over, *Luk. 4.18.*

glorious appearance in the vision was so full of Majesty, that I did exceedingly faint.

v. 17.

How then alas shall I the servants of this my Lord, conferre with my Lord, who am so fraile that I fainted at the first sight of his Majesty?

v. 18.

Whereupon the former Angell was sent to strengthen my fainting spirit.

v. 19.

v. 19. D. Such as are greatly beloved of the Lord need not fear, *Is. 43. 1.*

D. Such as are accepted of God are allowed to quiet their hearts in peace, *Eccle. 9. 7.*

D. Strength of nature is usefull to holiness, *1 Joh. 2. 14.*

D. Holy Angels are ready to strengthen such as are ready to faint in holy duties, *Mat. 4. 11.*

D. Our frailties cured, we are then fitter for the worke of the Lord, *Exo. 17. 22.*

v. 20. The end of his coming was mentioned in the 14. ver. which is here spared.

D. The Lord would have us remember and make use of former knowledge, *Fa. 1. 25.*

The holy Angels do fight against the Persecutors of the Church, *Is. 37. 36.*

Immediately upon this Cyrus was slain in the Scythian wars, and Cambyses reigned but a while, and died of a wound by his own sword: upon this also the Grecian States grew potent, and wun much from the Persians, by their Captains, Miltiades, Leonides, Themistocles. In a word, the Persians generally miscaried, and the Grecians generally prospered in their wars: so

v. 19.

Who said, O thou man that art highly favoured of the Lord, quiet and chear up thy heart, yea I say be comforted. Whereby being strengthened, I said, Now let my Lord proceed, sith thou hast strengthened me.

v. 20.

Whereupon the said holy Angell said, Thou knowest already wherefore I am sent unto thee, and accordingly I will contend with the Emperours of Persia even to their overthrow, and will proceed also to bring the States of Grecia unto the Empire.

that the fame of the prowesse of the one, and the shame of the cowardise of the other, are familiarly knowne, as if they had been of yesterdaies experience.

D. One Angel is able to bring in, or roote up, the fairest States of the world, as 11.1.

v. 21. D. Things are foretold in time, according to Gods purpose before all time, as in 4.24.

D. Gods decree is most certain and true, *Act. 4. 28.*

Michael the Messiah (as both the name and offices ascribed evince) is the maine prop of the Church her defences, and defendants.

D. The Lord Jesus stickes to his Church when none else dare, *2 Tim. 4. 17.*

D. The tender care the Lord hath of his Church, is specially to be observed, *Zach. 3. 1. 2. 3.* Our Lord rebukes *Saran*, who sought to burne the body of *Moses* people, as a brand pluckt out of the fire by *Jehosai* the returne.

v. 21:
But of those things I will interpret the particulars unto thee as they are determined in the counsell of the Lord; who only holdeth with me, even Michael your Lord.

Chap. II.



Chap. II.

v. 1.



He Angel proceeds with a compleat History from the present state of the Church in the time of the returne from captivity, at which time *Darius* favouring their cause, is confirmed in his Kingdome by the Angel: It might seeme strange that the Nobles of Babylon, who had raised tumults against their own Sovereign, and expelled *Nebuchadnezzar*, a warriour so stout, should so willingly subject themselves to the rule of this stranger, so old and feeble: But sure there was an higher cause, the Angel had the charge of stablishing the Empire in his hand.

D. The holy Angels are ready to pleasure them that are friends to the Church, 4. 16.

D. The greatest Kings enjoy their Kingdomes by the dispensation of the Lord, *Pro. 8. 15.*

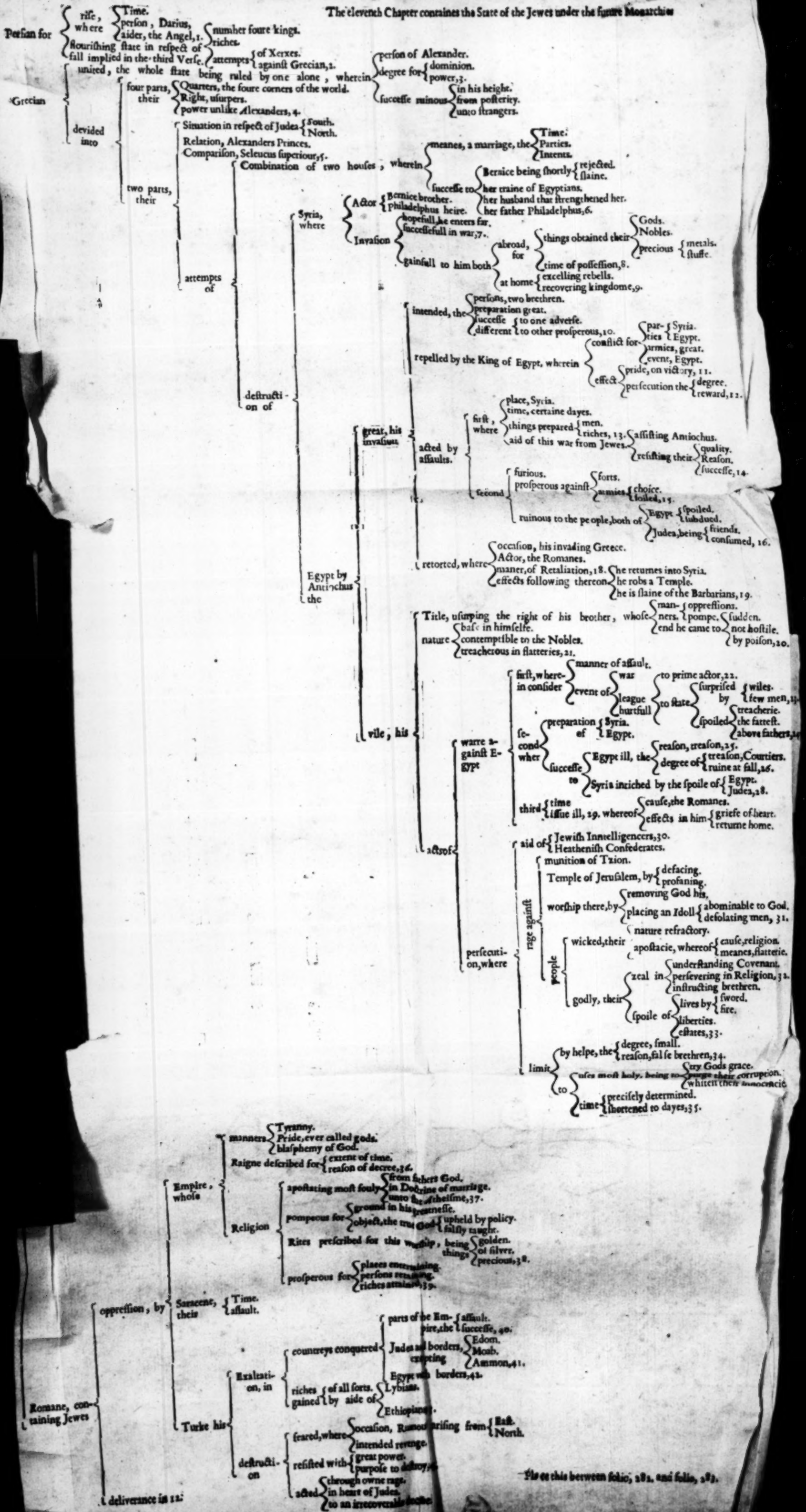
v. 2. The Angel in 10. 21. had promised to open the truth, or proper sense of the Lords Counsell

Dd 2 con-

v. 1.

Understand then that when *Darius* the Mede had gained the Empire, I did help to establish in his hand the quiet possession of all Babylon.

v. 2. There shall reigne three Kings over the



concerning his Church, the which he here begins.

These three Kings are to be numbered from *Darius*, *Cyrus*, *Cambyfes*, *Darius Hystaspis*: The fourth is *Xerxes*, famous for riches and warlike preparation. The which three, with *Xerxes*, he onely mentions in this place, for that, 1. His prayer respecting the Temple, now hindered, was to receive an-

the Realme of Persia, yea, a fourth, who in riches shall farre exceed any of the former, and by his great wealth and pow.r shall muster up great multitudes against the State of Grecia:

swer. 2: And these foure onely opposed the prosperity thereof. 3. Also these were of a churlish disposition, Beare-like opposing the afflicted Jews; the next after them was *Darius*, also called *Artaxerxes Long-hand*, second son to *Hystaspis*, by *Arossa*, or *Edessa*, who was a friend to the Jews his Countrymen by the mother; after him no new tyrannies (worthy a Prophets Relation, or Record) were acted by any of the Persians against the Jews.

D. The adversaries of Religion are noted onely for their infamy, 2 *Chro.* 28. 22.

D. Wicked men may grow great in worldly wealth, *Psal.* 37. 3.

D. When wicked men are exalted their attempts are haughty and cruel. *Psal.* 73. 6.

v. 3. This King is *Alexander* the great, the first Monarch of the Greekish Empire, whose wars with the Persians are here omitted, being more fully handled formerly in the vision of the Ram and Shag-

ged

v. 3.

Where a mighty king shall gaine the Empire, who shall exceedingly enlarge his dominions, and shall

and Goat, in Chap. 8. 5.

D. Such as the Lord sets himself to exalt shall surely prosper,

If. 7. 67.

D. Prosperous success may befall the enemies of the Church, as in ver. 23.

4. v. As soon as the goat had raised himself by the fall of the Persian Ram, his first and great horn was broken off, accordingly this glorious Conqueror is broken in the very height of his honour and pomp: so mutable and perishing are the fairest estates.

D. The glorious pompe of the world is subject to ruine at the height, Job 20. 56.

Vpon Alexanders death the Greekish Empire was divided amongst four of his principall Captains, *Cassander*, *Antigonus*, *Seleucus*, *Ptolemy*, who after mutuall jarres shared the dominions formerly scraped together by the valour of *Philip* the Father, and *Alexander* the Son, concerning whom the Angell observes these two things: 1. They were strangers to him being none of his heirs, how ever *Ptolemy* was supposed to be son to *Philip*; yet illegitimate going in the repute of *Lagus* his son: 2. Also they were kings of an absolute dominion indeed, but farre inferior to *Alexander* in command, and well like same, their division being cause of mutuall quarrells, and sidings out of emulation each of others greatnesse; the four ever contending, untill the power rested in two, and those two as unquiet together.

shall conquer without controll.

v. 4.

Who having gained the Persian Empire it shall be divided in'o four parts, but not to his naturall heirs, but for other successors of his, who shall share his dominions amongst them

D. Oppressors shall have strangers share their ill gotten goods, *Job 27.13.16.17.*

D. Division doth ever weaken the fairest States, *Mat. 12. 25*

These four usurped the Kingdom notwithstanding his mother *Olympias*, his brother *Arideus*, his son *Hercules*, and the Posthume childe of *Roxane* his wife, yet all these were disenherited by them, and they prosper accordingly.

D. The dominions of usurpers are unprosperous, as 8. 25.

v. 5. The Angell falls from the mention of the four to the history of the two kingdoms of Egypt, and Syria: for that first, The Kingdom of Asia upon *Antigonus* death and vanquishment by *Selencus* was divided amongst the rest of the Capitaines: and as for the Kingdom of Macedonia, it grew weak and of no esteeme, *Cassander* his treachery in cutting off *Alexanders* house and posterity, brought a just hand of God upon him, and his house, his Kingdom being translated to *Demetrius* son to *Antigonus*, so that of the four heads in 7.6. there remaine but two: Secondly, The Kingdomes of Egypt and Syria onely did afflict the Jews, for that it lying betwixt them was subject to the spoile and forrage of their Armies, yea many battels were fought by them in the land of Judea: Also for that there was much contention betwixt them about the Title; both claiming the right of inheritance so that

v. 5.
Of whom one being king of Egypt shall grow exceeding great, and another of his Princes king of Syria shall be far greater, and possesse dominions very large, ever far and neare.

that it was tossed as a Tennis betwixt them; and by them miserably spoiled and rent.

The kingdom of the South is Egypt, as in the 8. ver. and the Kingdom of the North is Syria, as appears by the history of *Antiochus* the vile, from 21. to 35. who being called king of the North, is known in all consent to usurpe Syria: so called they were, in that they bordered on Judea, the one on the North, the other on the South.

This king of the South *Ptolemy Lagi*: So called for that he was the supposed son of *Lagus*: The other is called one of his, that is, *Alexanders* Princes; the word *his* having reference to *Alexander* the former, and not to *Ptolemy* the latter, a forme of speech used, as *Hest.* 2. 6. where the relative *who* hath reference unto *Fair*, the former in the line, and not *Mordecai* the latter: so also in *Acts* 14. 13. This Prince then is *Seleucus Nicanor*, who besides the Kingdoms of Babylon and Syria enlarged his dominions by the conquest of *Antigonus* and *Lyfimachus*; so that no man ever possessed more of Asia then he, his Master *Alexander* onely excepted, for which cause his dominions are described to be so large.

D. Worldly men plant themselves by all possible strength they can, *Luk.* 16. 8.

Seleucus is said to be great above, or comparatively greater then *Ptolemy*, not over him, for he was never brought into subjection to *Seleucus Nicanor*.

D. Earthly things are tossed amongst earthly men, now to one, now to another, as in 8. 7, 8.

v. 6. These two Houses fell at variance upon this occasion, the two sons of *Ptolemy Lagi*, *Phildelphus* And in tract of times those two Kings

dolphus, and *Megas*, contended about the Title of *Cyrene*, in the which war *Antiochus Soter* son to *Seleucus*, aided *Megas*; to whom before this he had married his daughter; the which bone caused great disention twixt *Egypt* and *Syria*: for the appeasing whereof *Ptolomie Philadelphus* marieth his daughter *Bernice* to *Antiochus Theos*, son to *Antiochus Soter*; the which marriage, with the ill successe of it, is the subject of this verse: for this *Theos* had another wife, *Laodice*, by whom he had two sons, *Seleucus Callinicus*, and *Antiochus Hierax*, who took in ill part their mothers divorce, and causelesse rejection; so that upon the first opportunity, they cut off *Bernice*, and her young son, with all her train that came with her out of *Egypt*, in despite of what her husband *Theos*, or father *Philadelphus*, could do for her rescue.

This King of *Egypt*, *Ptolomie Philadelphus*, so called, for that he married his owne sister; this *Ptolomie* was exceeding rich, and a noble warriour, besides his study of learning, by whose procurement, the Translation called the *Septuagint* was composed: his daughter here mentioned, was *Bernice*, who in respect of her great dowry, is stiled *Phernopharus* amongst *Historians*.

The King of the North, is here *Antiochus Theos*, so called,

Kings shall joyne in a friendly peace, for the daughter of the daughter of the King of Egypt shall be married to the King of Syria, but she shall not long enjoy her interest in her husband, nor he his power in the Syrian Court, but she shall be yeelded to her enemies, and all her train with her; also her father shall fall, and her husband, who backed her in her attempts.

called, for that he assumed Divine honours, and did arrogate to himselfe the name of God: *Bernice* is said not to hold the power of her arme, for that shortly after she lost her interest in her husband, who put her away, and received again his former wife *Laodice*, neither did her father long continue his power in the Syrian Court, his daughter thus miscarrying, and the Egyptians his daughters attendants being put to the sword.

She (to wit *Bernice*) was yeilded to the cruelty of *Callinicus*, also they that brought her up (to wit, her Egyptian train) were given up with her.

Her Father also and her husband who favoured her prosperity fell with her: *Laodice* made away her husband *Theos* by poison, partly out of a jealousy of his inconstancy; and partly out of a desire to preferre her son *Callinicus* to the Kingdom.

D. Nature teaches that marriage is a ground of the union of Families, *Gen. 34. 9. 10.*

This marriage was an incestuous brood on both sides, for *Sater* the Father of *Theos* married his Fathers wife, *Stratonica*, of whom he begat this *Theos* and *Philadelphus* married his own sister by whom he had his daughter *Bernice*, and they prospered accordingly being in lives accursed, and in death miserable.

D. A sinfull brood is punishable for the fathers uncleane lusts, *2 Sam. 12. 14.*

D. Marriages made in policy to serve dishonest ends are ever of ill successe, *1 Sam. 18. 21. 28.*

That power which *Ptolemy Philadelphus* had in the Syrian Court either by the mediation of his daughter, or other his Agents who were there resident under the Title of the Queens servants or retainers, he soon lost:

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for

for that first, it may seeme these new favourites were very buſie, and insolent in their carriage, seeking to carry the king as seemed them good in matters of State, which in such upstarts would prove intolerable to any well governed State. Secondly, there is naturall emulation and stomach, of the natives towards others of another Nation: For which cause though they maintained even quarter with those Egyptians a while, untill the Amorous Kings love-passions were satiate, and over-blown, yet they wrought secretly with the king, both undermining them, and working into grace their own despised Queen againe.

D. The favour of strangers in the Court is ever distastefull to the Natives, as in 3.8.12.

D. Secret treachery under pretence of love brings confusion to the privy packers, 1. Kin. 2.13.14.

v. 7. Upon the murder of Bernice, Ptolomy Evergetes her brother called a bud of her roots, being brother both by father and mother, and therefore interest into her quarrell, musters all his forces the strength of Egypt to revenge his sisters butcheries, wherein he did exceedingly prevaile, conquering their strong holdes and hazarding the losse of the whole kingdom from Callinicus who succeeded his Father Theos.

D. Such as are buds from the same rootes are tied to the nearest duties of love, Esay 58.7.

v. 7. And a brother of her parentage shall grow great in his Kingdom and in revenge of her quarrell shall lead an armie into Syria and shall surprize their strongest fortresses, and shall greatly prevaile in his wars with the Syrians.

Ptolomy

Psolomy Evergetes is said to stand up in his Fathers estate : 1. For that he succeeded in his Kingdom : 2. for that he stood up in revenge of his Fathers and sisters death.

D. Bloody murderers are sure to finde some to stand up in revenge of blood, *Act. 28. 4.*

D. Such as are guilty of bloodshed doe lie open to a just revenging hand, *2 Chron 34. 23. 24.*

v. 8. *Psolomy* understanding of a certaine mutiny at home occasioned by a Rebellion of the Parthians, was forced to leave the conquest of Syria in the midst of his successe, yet did he returne with an exceeding great prey, carrying captive their Idolls and Nobles, besides other precious things of gold and silver, and amongst the number of the captivated Idolls being 3500. he brought home againe those Egyptian Images which *Cambyes* had transported thence, and for that cause he was surnamed

Evergetes, a Title of honour ascribed to such as were great benefactors to their Religion, or desired to be thought such, for which cause our Lord forbids his disciples to affect such Titles of honour, *Luk. 12. 13.*

D. The Gods of the Gentiles are easily overcome in war, *1st. 37. 19.*

D. The desolations of war are such that the most precious both persons and things are subject to spoile,

Ec 2 The

The King of Syria *Callinicus* died of a fall from his horse, for which cause he is denied continuance, and his brother *Hirax* after other civill broiles with him, at last was slaine by a Troope of robbers, thus ended those bloody murtherers.

D. Unnaturall cruelties, are usually attended with strange judgements.

D. Such as undertake righteous causes are like to thrive in their designs.

v. 9. The occasion of *Euergetes* sudden returne home was a commotion in Egypt, the Parthians upon the businesse of the King in the Syrian warres, took advantage of these times to rebell, and spoiled Egypt, whom he upon his returne home soon vanquished, & received his kingdom againe in peace.

The which *Hirax* with *Euergetes* successe are here intended by the Iteration of his returne. He shall come into his kingdom, he shall returne into his land (to wit, maugre these Rebells.)

D. The absence of good governors is dangerous to the State.

v. 10. These two Kings being dead their children inherit their quarrells as their lands: *Callinicus* had two sons, *Seleucus*, *Ceparianus*, and *Antiochus Megas*, or the Great, and *Ptolomy Philopater* succeeded his father *Euergetes* in the Kingdom of Egypt: These two sons

of

And returning thus he shall vanquish all these rebells, and shall receive his kingdom with great glory.

In revenge of which victory, two of the sons of the King of Syria shall muster great Armies, and indeed one of them shall conquer and pre-

of Gallinicus could not brook, that Ptolomy Philopater (so called abusively for killing his father) should possess any part of Syria under their noses, and therefore mustered

prevaile, whereupon he shall invade the strong holds of the king of Egypt.

all the power they could: Ceraunus being made away by poyson wrought no exploit, but Antiochus warred with Ptolomy his Captains, overcame Attalus and drew Theodotus to yeeld, who resigned Syria unto Antiochus, and holpe him against his master, for which cause Antiochus is said to passe over and overflow to wit all Syria, first scowring the coast at home, and afterwards invades his, that is, Philopatens strong holds in Egypt.

The young King and Peeres of Syria knew well how dangerous it was to permit an adverse State to have such footing in their dominions, the which besides that native grudge that was betwixt them was a speciall cause of these warres:

D. Old inveterate grudges are continued from the Fathers to the children, *Judg. 11. 12. 13.*

D. Tis dangerous to suffer an enemy to have any footing, *Judg. 6. 3. 4.*

Antiochus had an honest plea for his first wars in expelling Philopatens Captains, but not content with the successe at home he proceeds to invade Egypt, that injury he could not brooke at home he offers unto others abroad.

D. Successe in the world carries earthly men beyond all equity, 2 *Chro. 25. 18. 19.*

11. v. Antiochus having pitched his Tents near the strong holds of Raphia, besieged the City where-

v. 11.

The which invasion the King of Egypt dis-

Ee 3 after

after some Parley and Treaty to no purpose he fought with *Philopaters* Army and was overthrowne, and his great multitude partly slaine, and partly taken captive by *Philopater*, paying the price of his rash and covetous attempts.

D. Such as greedily gripe after Dominions may expect a fearfull fall.

The preparation of these two Kings was exceeding great on both sides, *Antiochus* had 70000. foot men and 5000. horse men, besides 72. Elephants, and *Philopater* Army consisted of 62000 foot, 6000. horse, & an 102. Elephants: The slaughter was almost equall, but the Egyptians with their mercenary Greeks won the field.

D. Most bloody wars have been fought by the enemies of the Church, *Chron.* 20. 23.

v. 12. *Ptolemy Philopater* puffed up with insolency through successe of his victory, exercised crueltie against the Jewes and coming to Jerusalem he offered to enter into the Holy of Holies, but being resisted both by the high Priest, and the immediate hand of God, as *Uzziah* had been, he tooke this repulse in high disdain, and sent forth cruell edicts, whereby many of them was put to most cruell deathes, as their historie declares.

Chap. The which exploit remyned much to his damage,

daining and marching on to meet the King of Syria shall joyne battell with him, who though he have an huge Army, yet all his multitudes shall be foyled.

The which victory shall occasion such insolency in the King of Egypt, that he shall destroy many thousands of the Fowes, the which exploit shall returne to his great damage.

a. Mac. 2. and 4. Chap. The which exploit remyned much to his damage,

mage: for First, he was given up to uncleane lusts, he killed his own wife, and sister, and kept a male Concubine, whom he abused in Sodomie, one *Agathocles*, whose sister also he kept as his Concubine.

Secondly, not long after was he stricken with death, and his young son was left to the Tuition of this infamous *Agathocles*, the which was generally so ill taken, that divers parts rebelled from under him.

Thirdly, the Lord raised up the spirit of the Syrians, for *Antiochus* stayes but the while of his new preparation, and afterwards more strongly invades his sons Dominions.

D. The successe of worldly things do make insolent the hearts of worldly men, *Psal. 73. 5, 6.*

D. Tis pride of heart that occasions the perfection of the Church. *3 Joh. 9. 10.*

D. Persecution of the Church is ever returned with strange judgements, as *8. 35.*

v. 13. *Antiochus* first expedition against Egypt was occasioned by the minority of the young king, *Ptolomy Epiphanes*, who succeeded his Father *Ptolomy Philopater*, the which *Epiphanes* was a very childe about foure yeares of age: also the Nobles of Egypt were at variance amongst themselves, the ancient Nobility stomaching the favour and power of the lascivious *Agathocles*, the which also gave occasion to *Antiochus* expedition, wherein he is said to come certainly, after certaine years, the which words

v. 13.
For the King of Syria mustering up a far greater Army then that he lost, shall returne, and notwithstanding some delays, he shall strongly invade Egypt with a mighty Army, and much wealth.

intend

intend some rub he found in his way at the first; for the Romanes having undertaken the Tution of the young King send an Embassage to interdict him the meddling with the Territories of *Epiphanes*; which notwithstanding, after certaine yeares he invaded Egypt.

D. The Lord orders one wicked man to wreake the Churches quarrell on another, *Rev. 9.14.15.*

D. A valorous breast will not easily be taken off his warlike enterprize, *2.Chron.35. 21.22.*

D. Riches is a necessary preparation of warlike attempts, *2 Chro.25.6.*

v. 14. The Jewes offended with *Epiphanes* former outrage, and finding covert under *Antiochus*, took part with him against the Egyptians by supply both of men and other provision for war, for which respect they were kindly entreated by *Antiochus* in this voyage, wherein he wan *Cali-Syria* from Egypt: The speciall successe of this expedition is concealed, onely the destruction of the Jewes is insisted upon; divers of the Jewes being refractory to the commandment of the Lord, had built a Temple in Egypt with a purpose to establish the vision or Jewish worships there, who siding with *Epiphanes*, were devoured by *Antiochus* army.

v. 14.

And in this warre many of the Jewes shall joyne with him against the King of Egypt; yea then the refractory Jewes shall endeavour to plant their worship in Egypt, but shall all perishe.

D. Such as despise Gods Ordinances are refractory against God himselfe, *Fer.2.13.*

D. Such as are zealous for God, after their own inventions, are but refractories *Hosea 2.13.*

v. 15. *Antiochus* not content with his former attempts, mindes a second expedition against Egypt, the which he performeth with all warlike preparation, laying Siege to their strong holds, divers where of he wun, and gave a great overthrow to the Egyptian Armies, notwithstanding their stoutest Captains, and chiefest Souldiers in all Egypt were sent against him.

Formerly at Rapia *Antiochus* was put to a great foile by the Egyptians, and now he puts them to the like hardship.

D. The events of war are mutable, sometimes for, and sometimes against, 2 Sam. II. 25. D. Successe in war doth not always follow the chiefest souldier, Eccl. 9. 11.

v. 16. The successe of *Antiochus* in Egypt is mentioned in the former verse, here the spoile of Judea is annexed: for how ever *Antiochus* took part with them, against *Scopas* a captain sent by *Epiphanes* against the Jews, and gave him the overthrow, yet planting his forces during this war in the parts of Judea, to the intent that of his friends he might receive succour, being so far from home he hereby did wast their land, and souldiers greedy of prey make spoile without respect of friend or fo, so that Judea smarted both by friends and foes, *Antiochus* peace was little better then *Epiphanes* hostility.

v. 15. In like manner the king of Syria shall invade Egypt againe, wherein he shall strongly besiege, and also surprize, their most defended Cities, and the Egyptian Armies & stoutest captains shall be put to the foile before him.

v. 16. But their enemy shall subdue the power of Egypt without any resistance, in which voyage he shal encampe in Judea, which by his Armies shall be exceedingly wasted.

D. The experience of war is bitter even to friends as foes, 2 *Thro.* 25. 10. 13.

D. Gods Church goeth to wracke both by friends and foes, *Ezek.* 29. 6. 7.

17. v. *Antiochus* yet once more took into his thoughts, the conquest of Egypt, *Memphis* and *Alexandria* were sweet morsells he desired much to tast, and it may be the losse of much riches and so many men with no better successe, did much grieve him: however for another exploit, he is strongly prepared, and began his enterprize with some hopefull successe, but behold a counterbuisse of his attempts: The Romanes being protectors of *Epiphanes*, send a royall Embassage demanding a restore of all the Cities he had formerly wun from *Epiphanes* their Pupill, and a ceasure of further attempts in the like nature: whereto *Antiochus* answered, that he and *Epiphanes* were friends, and for confirmation of amity, *Epiphanes* was to marry his daughter, and also that the Cities in question were to be returned as part of dowry with his daughter: With which answer the Embassadors returned, for which cause *Antiochus* forbore open hostility, and rather dealt by secret treachery, corrupting his daughter to betray her husband, but she (as became a good wife) did take part with her husband: where-

17. v. Lastly, he shall invade Egypt with all the strength of his whole dominions, which attempt failing he shall under pretence of upright conditions of peace, give in wife to the King of Egypt his daughter most beautifull, having first corrupted her to betray her husband, but she shall not take her fathers part, but rather against him.

in *Antiochus* policy was most devilish, for *Cleopatra* being a mirrour of beauty (for which cause she is called the daughter of women) might the more allure the young king to be ruled by her; also under pretence of her attendants, he might subborne spies (incendiaries of State) to the advancement of his cause: Hereby Egypt might be lulled in security, fearlesse of his invasion: and Lastly, hereby he might strengthen his faction, all the friends and strength the Queen could make, being ready at every turne; yet all in vaine.

D. A covetous minded man doth insatiably hunt after revenues, *Isa. 5. 8.*

D. Wicked men use secret treachery where open hostility will not availe, *Neh. 6. 2. 10.*

D. Secret Treachery in the just judgement of God is of ill successe, as 27.

D. It's the duty of a good wife to stick to her husband rather then to her father, *Gen. 2. 24.*

v. 18. *Antiochus* taking it as an high disparage to be thus confined by the Romanes, who had done him two affronts in Egypt, resolves to let the world know, he is an absolute Lord and fears none, and therefore invades Greece, and spoiles the Countries of Helle-spontus, Chersonisus, & Embœa, which formerly belonged to the Romane titles, wherein he did as it were bid the Romanes open battell: In which attempt he had prosperous successe at first, where-

v. 18.

Upon which ill successe *Antiochus* shall invade the forrain Countries of Greece, and shall take many of their cities, but the Romane State whom it nearly concerned shall returne all his reproches done to them upon his own pate with-

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with being animated, he would jest upon, and scorne the Romane terrour, which yet he felt to his greater both smart and shame. *out the least shame of honour.*

A Prince, the Romane State, not yet exalted to be the mistresse of the world, for his own behalfe, nor now as Protector of Egypt, but in his own right, shall returne his reproach and taunts upon himselfe, being thrice vanquished by them, both by sea and land, and being put to flight, he not onely left his campe richly furnished, as a prey to them, but in conclusion was driven to accept of Peace upon these conditions: To surrender all the Countries of Grecia he had won by war; To defray the charges of the Romane war: To deliver forth as many of his ships, and Elephants as they should demand: To pay an yearly Tribute of a huge sum unto the Romanes for twelve years: To deliver twenty Hostages, whereof one to be his son, for the security of his observance of the former conditions.

Thus we see how sweetly the holy Angell doth point out the most materiall points of History: Calling Grecia the Isles, both to conceale holy mysteries from such as are unexperienced in the word, as also to comfort the Jews amongst whom it was familiar to call those Countries Isles, which were peopled by Javans posterity, even since Moses had so stiled them, *Genesis 10.4.5.*

D. Such as inreoch upon others will in the end worke themselves out at all, *2 Chro. 25.17.23,24.*

The Romanes dealt with him by Embassadors while it concerned others, but when their own cause is in question, they joyne with him in the maine battell.

D. The

D. The love of the world is little abroad, much at home, 2 Tim. 3. 13.

D. Such as proudly scorne others shall have their scornes returned home, *Judg. 1. 7.*

v. 19. *Antiochus* having received this foile, retires himself into Syria into his strongest holds for fear of the Romanes, and having so great a Tax of 2 1500. Talents laid upon him, he attempts to rob the Temple of *Jupiter Belus* in Persia, where he was slaine in the incurfion of the barbarous people that ran tumultu-

ously together to fight for their spoiled god; thus perished he without the honour of buriall: this tumultary death is intended by his stumbling and falling, and not being found.

D. Fear and shame do oft keep under the Raig of unbridled lust, *Mar. 6. 18. 19. 20.*

D. Misery drives gracelesse men to make use of base shifts, *Gen. 25. 30. 31.*

D. Such as live lewdly shall die shamefully, without honour, 2 *Chro. 21. 19. 20.*

v. 20. *Antiochus* the great dying his son *Selencus Philopator*, so called, for that he was his fathers darling, succeeded him in the kingdome of Syria, who to maintain his pompe and glory, laid grievous impositions, and taxes upon his Subjects, and besides

F f 3 at-

v. 19.
Upon which discomfiture he shall retorne home unto the strongest forts of Syria, and shortly after he shall perish without the honour of buriall.

v. 20.
In whose roome there succeeded a great raiser of tributes, to maintaine the pompe of his Kingdome, but within a short space shall

attempted by this Captaine *Heliodorus*, to have robbed the Temple of Jerusalem, but these courtes cheived as ill with him, for by the same Captain he was after poisoned, and so died, rainging but a small while.

shall he be made a way, but neither by secret nor open hostility, but by the treachery of his owne.

D. Wicked lives do purchase unto men names of infamy, 2 *Chro.* 28.22.

D. Grievous Taxes and impositions are usually raised to maintaine Pompe, *Luk.* 2.1.2.

D. Pride and oppression will bring the greatest men to a sudden end, as in *ver.* 4.

v. 21. After *Seleucus Philopator* succeeded *Antiochus Epiphanes*, or Famous, so called by his flatterers; others surnamed him *Epimanes*, the furious; the spirit of God stiles him the Vile, who was son to *Antiochus* the great, and brother to *Seleucus*, about the time of whose death this *Antiochus* was upon his journey from Rome, where he was detained an hostage ever since his father was vanquished by them, and now *Demetrius* son to *Seleucus* was to be hostage in his stead, but before his return, his brother was poisoned by *Heliodorus*; and not without suspicion of his assent: This *Antiochus* affecting the Kingdom was resisted by the Nobles who denied him the Sovereignty, seeing the right heire was yet alive; which he seeing, wound in by this device: The true heire was yet a childe and unable to wield

v. 21. *And in his room shall succeed a vile person, whom the nobles shall not acknowledge for their King, yet by faire pretences he shall get quiet possession of the kingdom.*

The true heire was yet a childe and unable to wield the

the Scepter of a State so turbulent, and thereupon undertaking the Tuition of young *Demetrius* he wound himselfe in, thus flattering, and gulling the ancient Nobles.

D. Such things as the world counts famous the Lord accounts vile, *Luk. 16. 15.*

D. Usurpers are to be esteemed unworthy the honour of a kingdom, *2. Chro. 23. 14, 15.*

D. Wicked men for want of right betake themselves to wiles and shifts, *1 Sam. 16. 21.*

v. 21. *Antiochus Epiphanes*

having by flatteries gained the kingdom of Syria, proceeds in the old quarrell with Egypt, which he attempted by three maine assaults to win to himselfe: as First, he took occasion by the minority of *Ptolomy Philometor* (son to *Ptolomy Epiphanes* by *Glaucopata*, sister to this *Antiochus* the vile) to invade Egypt with great forces, and being landed at Pelusium, he met with *Euleus* and *Leneus* two Captaines sent against him, by the young king *Philometor*; but they were

v. 22. Which having gained, he invades Egypt with a great army, and shall give their forces a great overthrow, whereby he shall much weaken them, yea one of their Princes, agreeing for a covenant of peace, shall also be made away by him.

overthrown as with a storme or flood, with a great disturbance: This Prince of the Covenant cannot be his brother *Philopator*; for First, This Prince is broken after his entrance by flatteries, and *Philopator* was dead before he returned from Rome: 2. Also the pretence used by *Antiochus* was the Tuition of *Demetrius* son to this *Philopator*, which must needs follow *Philopator*

sors.

sons death: Lastly, upon the pretence of this Covenant *Antiochus* enters further into Egypt then any of his forefathers, and not into Syria: This Prince then is *Triphon*, who upon the former overthrow was the principall actor of a League twixt these two kings, whereby *Antiochus* was to undertake the Tuition of *Philometor*, his sisters son, being yet but young; under the covert of which league he entred fairly without resistance into the principall Cities; first, making away *Triphon*, the better to maintaine his treachery, the witnesse of the league being now dead.

D. A vile person may prosper in warlike attempts, as in 7. 25.

D. No League is like to hold where there is an old and native grudge, 2 *Chro.* 28. 16. 20. 21.

D. The worlds Politicians respect their friends, but as they serve their own ends, *Mick.* 7. 5.

v. 23. D. Its a note of a vile person not to regard the league he hath made, *Psal.* 37. 21.

D. Secret treachery doth oft prevaile more then force of armes, as 8. 25.

v. 24. This Province whereunto *Antiochus* entred cannot be Syria, as some would. For, First, he is said to enter further then his forefathers; but that he did not into Syria, his teather was shortened by the Romanes; as on 18. his father was confined by them, which he never durst dare to reverse.

2. Also

v. 23. And upon this league he shall deale craftily, and practiseth every farre into the heart of the Kingdom, and that with a small power. *Yea* T. pretending peace he shall seile upon the most plentiful parts of the land, and shall prevaile more in Egypt then

also these strong holds, he lost againe, and enjoyed them for a while onely, but the strong holds of Syria were never lost by him: Lastly, the sums of money which he scattered among the Common people (as his manner was to scam handfulls of money as he went in the streets) is said to be prey and spoile, and therefore cannot be done in Syria, where he entred peaceably without spoile; so that this Province must needs be Egypt, where upon the league, he played Rex a while till his wiles were espied and resisted by them.

any of his forefathers had done, and shall distribute amongst the people the spoile, and prey, whereby he shall obtaine some of their strongholds for a while.

D. The most dangerous enemies are those that wound under pretence of love, *Neb. 6. 10.*

Epiphanes distributing the spoile amongst the vulgar, casting handfulls as he went the streets, did win the vulgar (subjects of faction) to side with him, and thus prevailed.

D. 'Tis dangerous to the State when seditious spirits do insinuate themselves into the vulgar, *2 Sa. 20. 12.*

A little consideration might have taught them:
 1. That *Epiphanes* was a stranger and came in an hostile manner: 2. That there was an inveterate, and native grudge twixt Syria and Egypt: 3. That the spoile he thus scraped up of their countrey men was that onely which he distributed: 4. That he which would spoile others to feed them, is as likely to spoile them to feed others: 5. That their State was never the richer by his liberality, and did but turne penny, the richer being spoiled to feed the factious humour of the vulgar; yet

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nothing

nothing will sinke into their heads, they giddily affect their new, though false benefactor.

D. The silly vulgar are won with trifles to side with the worst men in the worst causes, 2 Sam. 20. 1, 2.

Antiochus is not content with the Forts he had already won, but he practises devices against the rest, especially *Memphis* and *Alexandria*, their two principall Cities; the which device of his was by sowing division betwixt *Philometor* the elder, and *Phiscon* the younger brother; that by their quarrells the strength of their two Cities might be spent: A principle that hell and *Machiavel* have hatched amongst Christian States, (*Divide, & Impera*) Nourish division, and thou shalt the easier either conquer or rule: Thus did *Antiochus* and so returned into Syria, intending when they had spent rhemselves, to come upon the conquerour: But here it is said [for a while] for this project was both discerned and defeated: The elder brother espying his device used the mediation of friends to a brotherly amity, and after much Treaty, through the prayers and tears of their mutuall sister, a loving concord was concluded.

D. The sowing of Civill dissention is very dangerous to the State, 2 Sam. 20. 6.

v. 25. *Antiochus* at the first invaded Egypt with a small power, his best string to his bow was policy, wherein being suspected, prevented; he in this second expedition raises up all the strength of Syria, intending the triall of War: This cannot be the first invasion of Egypt as some would: for, 1. In the

v. 25. Again he shall muster up the power of Syria, and shall with great courage bid battell to the king of Egypt who shall meet him with a great and mighty Army,

the first invasion *Philometor* was a childe and under Tuition of others, but in this voyage he was a warrior, and for policy able to match *Antiochus*, as in 27. neither of which doe agree with childish yeares. 2. Also in the 29. there

is mention made of two former expeditions of greater exploit then that, therein contained.

D. Mighty and great Armies may yet miscarry, *1 Chro. 24.24.*

D. The Treachery of Captaines is the misery of war, *1 Sam. 29.4.*

v. 26. The Courtiers of *Philometor* are they that do secretly plot with *Epiphanes*; traitorous to their own Families, lives, friends; traitorous to the State, their publique weale, government and liberties; traitorous to their King, their master, their family-father: And lastly, traitorous to their benefactor: They were none of the kings inferiour retinue, or base hangbics of the Court, but such as were had in honour and fee with the King.

D. The neerer the relation, the fouler the treachery of any person, *Jeh. 13.18.*

v. 27. This battell thus foughten, these two kings fall to parly about a Truce, wherein each of them do strive to overreach and circumvent another; but in fine a Truce

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Army, yet shall he fall before she other, his own Captains dealing treacherously with him in the war.

v. 26.

Yea his own Courtiers shall worke his overthrow, and of his Army also; so that there shall be an exceeding great slaughter of them.

v. 27.

And these two kings treating about peace shall devise mischiefes one against ano-

was concluded, and *Antiochus* was royally feasted by *Philometor*, but this amity was but fained, they spake lies and dissembled both at one Table, the which things were so, the rather for that the Lords appointed time for the end of the wars was not as yet fully come, according to which all events are squared.

another, under presence of love, and their Truce shall prosper accordingly, for their wars shall end onely at the time appointed of the Lord.

D. Malice is ever a secret plotter of mischief, 1 Sam. 23. 9.

D. Lying is a familiar practise of wicked men, Psal. 62. 9.

D. Such feasts are wicked, where there is not true amity in heart, Act. 2. 46.

D. Unlawfull shifts are ever worthy of ill successe, Mat. 4. 3. 4.

D. Be mens devices what they will, things are ordered as God hath decreed, Pro. 19. 21.

v. 28. Upon which Truce *Antiochus* returnes into Syria, carrying with him very much treasure which he had scraped together, partly by the spoile of Egypt, partly by *Philometers* large gifts upon the Truce made, and partly by the robbery of the Temple of Jerusalem as he returned home: A great minde he had to be doing with the Jewes; but having not yet vented all his

v. 28.

Upon this the king of Syria shall returne home with great spoile, and by the way he shall devise mischief against the Jewes, and something as he returnes he shall do also.

intended spleene against

gainst Egypt, he defers his mischievous purposes untill the end of his third expedition, yet by the way he gives them a taste that he is that little horne, *Antiochus* the furious and vile, and therefore some of them he corrupts aforehand, 1 *Mac.* 1. 21. to 24. the better to ground his future Tyranny, and for the supply of this his future intendments against Egypt, the Temple must pay a Subsidie for her peoples two yeares reprieve.

D. After the purchase of great riches wicked men are never the nearer content, *Eccle.* 5. 10.

D. Wicked men have so much moderation, as to deferre their malice till a fit season, *Luk.* 22. 6.

D. The holy Covenant is indeed the quarrell that wicked men bear the Saints, *Joh.* 15. 19.

D. To commit Sacriledge is a grievous sinne of a vile person, *Pro.* 20. 25.

v. 29. After two yeares *Antiochus* comes againe, and the third time invades Egypt, where (as desperate Gamesters) he wages all at a stake, besieging their Royall City Memphis, which he shortly took, and drove *Philometor* to flie for his life to Alexandria, to the siege whereof *Antiochus* addresses himselfe, but being arrived, and

planting himselfe for siege, behold *Popilius* arrives on an Embassage from Rome, discharging him any further invasion on *Philometors* Countreys, whose ruination the Senate and people of Rome had undertaken: *Antiochus* willing to shift off his Answer, busied himself with complementing *Popilius*, and other Romans of

v. 29.

In the Lords appointed time he shall againe invade the land of Egypt, but shall not prevaile as he had done in the first and second voyages.

his old acquaintance, and such like trifles ; which the noble Romane perceiving, with his staffe makes a circle in the sand, and charges him to returne Answer before he departed out of that circle; *Antiochus* had never proved the Romane wars, yet had not forgotten his fathers both losse and shame, and therefore (much against the heart) he obeys the Romane Embassage, so that this exploit was nothing to the two former, being thus taken off in the height of his hopes.

Now is the time appointed for the end of the wars of Syria and Egypt, mentioned in 27. and here renewed, that all might see the sweet concurrence of Gods purpose and providence.

D. That the Actions of Tyrants are done in the Lords time, should not be forgotten, as in 35.

D. The Lord crosses the purposes of the wicked in the height of their hope; *Job 20.6.*

v. 30. Whereas the Romane aid, sent under the conduct of *Popilius*, are called ships of *Kittim*, it is for that originally they came of him : *Kittim* was one of the sons of *Javan*, *Gen. 10.4.* From whom not onely some parts of *Grecia*, but all Italy did originally spring : Antient Records declaring, how *Latinus* transported the Citians from the Greekish Islands into *Italy*, the which is the rather probable, all Antiquity concluding the Italians originally to spring from *Grecia* : but there is no Record to this of the wonderfull Numberer, who

v. 30.

For the Navie of the Romanes shall come against him, for feare of whom he shall be forced to retire from Egypt, and by the way shall execute his fury upon the Jews, these refractory Jews assisting him.

describes

describes the Romane Nation by the name of *Kittim*. Ships of *Kittim* are here mentioned, rather then people of *Kittim* :

1. For that the arrivall of the ships onely in the Haven of Alexandria drove *Antiochus* from Egypt, without any other hostility, the souldiers being never landed.

2. For that the History of the Romane greatnesse, beginning from these times, the Lord would have his people at once discern the rise and ruine of their last and great Oppressour, which he doth by citing *Balaams* unwitting Prophecie, *Num. 24. 24.* that the ships of *Kittim* should afflict *Assur*, translating it into a Province : and also shall afflict *H-ber*, the Jews, sacking their City, and scattering their people on the face of the earth, and yet in the end shall perish for ever. The Ancient of dayes casting this fourth Monster into the streames of fire, and restoring the dominion to his own people : so that the wise hearted Jews might know, that when the Romanes came against *Antiochus* the vile, that their last Oppressour was at the doores, who yet should perish for ever.

D. Nothing doth so grieve wicked men, but that they cannot do the mischief they would, *1 Kin. 21. 4, 5.*

D. When wicked men are crossed in their purposes, they are as ready for new mischieves, *Pro. 19. 19.*

He is said to have inrelligence with such as forsake the Covenant, divers rebellious Jews, desirous to establish Gentilisme, did privily pack with him against the City and people, *1 Mac. 1. 14.*

D. Such onely as forsake the Covenant of the Lord are traitorous to the State, *2 Sam. 20. 1.*

v. 31. In the which Attempts against Jerusalem, besides his Confederates amongst the Jews, he had other forraine Captaines assisting herein, who indeed were the speciall Actors of these Tragedies, as *Philippus*, *Andronicus* and *Apollonius*, as in *2 Mac. 5. 22, 23, 24.* men of insatiable cruelties; who having taken the fort of Sion, they fortified it against the Jews, and committed miserable Massacres, without respect of sex or age, *1 Mac. 1. 35.* also polluting the Temple:

1. By the blood of innocents slaine before the Altar, as 39. of the same Chapter, which being a sanctuary of refuge from blood, was polluted by the effusion of it; see also *2 Chro 23. 14.*

2. By their presence in the Temple, who were strangers to God, and his Religion, *Act. 21. 28.*

3. By medling with holy things, and touching the consecrated places and vessels.

4. Yea, they proceeded to disanull the Ordinance of Gods daily worship, and interdict the holy Assemblies of the Temple, 47. and commanded the Jews to sacrifice in every City, 54. *ver.*

5. And Lastly, placing the abominable Idoll *Jupiter Olympius* in the Temple, and his Sacrifice on the Altar of the Lord, 57.

This Idoll is called abomination: 1. From the Prophetickall Phrase usuall in the Word, *Jer. 32. 34.*

2. From

v. 31. Wherein having another power to assist him, he shall defile the holy temple, and trample under the strong holds of Sion; and shall destroy the Ordinance of Gods daily worship, placing in the Temple an abominable Idoll, causing desolation where it comes.

2. From the nature of Idolatry, which being a direct dishonour to God is most abominable in the eyes of God, for which cause he cannot speake of it without some marke of disdain, *Fer. 1. 13.* of desolation, for that Idolatry is an accursed thing, and brings desolation with it, for that it was affliction to the holy Jews, so a cause of desolation to the whole: The rest of the Jews were so willing of Gentilisme, that where ever altars were erected, they fell to Idolatry, for which cause Gods plagues are multiplied.

D. Plotters of mischief against the Church shall have many aiders, *Est. 3. 6. 7.*

D. Gracelesse men make no matter of defiling holy things, *Mal. 1. 7.*

D. Prophane wretches meddling with holy things do defile them, *Hag. 2. 13.*

D. Gods daily worships are especially spighted by the world, as *6. 10.*

D. Idolatry is an abominable thing in the highest degree, *Fer. 32. 34.*

D. Idolatry brings desolation to a people entertaining the same, *2 King 21. 11.*

v. 32. Diverse Jewes revolted from the faith and joynd with him against their brethren, as *Nebuchadnezzar* who was guide to *Antiochus* in his robbing the Temple, and was more outrageous against his brethren then the very Gentiles themselves, as *2 Mac. 1. 15. 23.* *Jafon*, who entred the City with a thousand Souldiers, and made

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v. 32.

In which trialls many of the Jewes shall be corrupted by fair speeches to deny their Religion, but such as are faithfull with God shall gather courage and cleave to their Religion.

havock of his Countreymen, also *Aleimus* who contrary to his oath betrayed his brethren, and aided *Bacshides*, 1 *Mac.* 7. 5. 16. besides multitudes of others of inferiour ranke.

D. The treachery of the Natives is dangerous to the State, 2 *Sam.* 15. 14.

D. Preferment carries wretches to betray their Countrey, *Neb.* 6. 10. 12.

Whereas the faithfull *Assideans* and zealous, are said to do, there is intended their godly zeale in resisting Gentilisme, and cleaving to the sole worships of the Lord, as is recorded, 1 *Mac.* 1. 55. their exploits in war, very noble indeed, follow to be handled *ver.* 34.

D. Such as have the true knowledge of God shall never be corrupted to forsake Religion; *Joh.* 2. 27.

D. In the greatest trialls, the Saints do with courage persevere in Religion, *Alf.* 20. 24.

The which doctrine, that the elect called cannot depart from the faith, being so comfortable, observe first, no cautions in the word given unto men yet standing do prove a possibility of falling from grace.

For, 1. They are made to the visible body whereof some may fall, as 1 *Cor.* 10. 12. *Heb.* 4. 1. 2 Also for that our standing in grace is maintained by the holy heeding of our wayes according to these cautions delivered in the word, *Heb.* 12. 13.

Secondly, Exhortations to industry for our stablishing in grace, do not inferre a possibility of falling from grace: For, 1. All the promises of grace or glory, do admit of and excite to industry, in holy means subordinate to the end promised, 2 *Cor.* 7. 1. 2 Also for that our good God doth so bestow his gifts of grace

as that he ever crownes our industry in the meanes of grace, and not otherwise, *Phi. 2. 12.*

Thirdly, threats of Apostates do not argue a possibility of the Saints falling from grace, *Heb. 10. 38.* and *12. 13.* 1. For that they are made to the outward members of the Church, many of whom are not effectually called, but subject to danger of falling: 2. Also for that those threats are remedies against, and no Arguments of falling, serving to quicken unto prayer, and an holy watch, whereby Apostasie is prevented in them.

Fourthly, the danger of Apostates delivered to the godly yet standing in grace, *Heb. 6. 5.* *1 Cor. 9. 27.* inferres not a possibility of falling from grace: 1. For that it is upon supposition onely, and a conditionall proposition concludes nothing absolutely, the conclusion ever following in the worser part: the mistake whereof occasioned the errour of the disciples about the death of *John*, *Joh. 21. 22. 23.* 2. Also for that the knowledge of this danger works in them an holy fear and jealousy, whereby they shun the rocks both of temptation and affliction whereon many are dashed.

Fifthly, The falls of the Saints, *David* and *Peter*, do not inferre a possibility of falling away from grace. 1. For that the outward act of obedience, or faith might be interpreted, and yet the habit being an immortal seed remaine entire, as in sleepe the senses are bound, but the power not lost: 2. Also for that spirituall life is yet retained, there being in the regenerate part a secret reluctance and dissent even in the action of sinne, who being born of the Spirit cannot fulfill the lusts of the flesh: as it fares in an affright, the blood

of the saints is not lost, but is preserved in the heart, and is the seed of new life.

recoiles to the heart, not out of a purpose to yeeld, but the better to fortifie nature against invasión, where-in however we seeme pale and wan, yet is our life more strong and whole then before: 3. Lastly, for that the same Spirit that wrought in them renewing grace, doth by the same influence continue repairing grace, for which the blood of Christ once besprinkling the conscience, is ever efficacious, whereby the Saints of God are stated in an unperishing condition of grace.

Sixtly, the examples of Apostates formerly professing the true faith, and thereto gifted and graced of God, as *Alexander*, &c. do not inferre a falling away from grace.

1. For that their graces were common and outward, respecting office, as *Saul* is said to have another heart, adorned with Heroicall and kingly vertues, or else representing onely, that God and his Religion might dwell on earth, *Psal.* 68. 18. Or temporary, never changing the heart, *1 Pet.* 2. 20. Or sacramentally, ascribed to them in respect of their outward ingrafting into the covenant and society of the faithfull, *2 Pet.* 2. 1. None of which is the true sanctification grace intended in this question.

2. Also for that they fall from the faith professed, and not from the faith professing from Religion, but not from the faith by which the Saints professe: They lose the outward union with, and not the inward and soveraigne communion of the Saints.

3. They fall away from grace not simply but in respect of the judgement of charity; being but the esteeme of erring men, and that onely probable upon supposals of sincerity, fall they do, not from what they were, but from that they should be professed to be, were thought to be, *Mar.* 10. 29. 30.

v. 33. D. In a persecuted Church every understanding hearer is to be an instructor of others, *Acts 8. 34.*

D. Christians of the best quality are yet subject to persecution, *Mar. 10. 29. 30.*

The Saints of these times were called to all manner of trialls: They were put to death by the sword. *2 Mac. 5. 25.* They were cast into the merciless fire, *2 Mac.*

7. 3. They were sold to the Gentiles as slaves, *2 Mac. 5. 24.* they suffered the spoile of their goods by robberies, *1 Mac. 1. 37.* and none of the Saints but suffered some of these.

D. Gods people are liable to all manner of trialls both of life or goods, *Heb. 11. 36. 37.*

D. The Lord limits the affliction of the Church rather to dayes then years, *as 8. 14.*

v. 34. This little help, is the exploit of *Mattathias* and his sons, *Judas* and his brethren, who though they were but a handfull, in respect of *Antiochus* Armie, yet through the good hand of the Lord, prospering their attempts, they were a refuge to their distressed brethren, and a vexation to their enemies, to whom they gave

many onsets, many foiles, *1 Mac. 2. 24. 18. 29. 47.* yet were there many false brethren, as *Akimus* and others.

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D. The

v. 33. *Yea such of them as have the knowledge of the law shall instruct and encourage their brethren in these sufferings, yet many of them shall suffer the sword, fire, bondage, and spoile for many dayes.*

v. 34. *Yet in this distress shall be holpen by the courage of some zealous of Religion, yet among them many shall be joyned, of false and treacherous hearts.*

D. The Lord will not have his Church wholly destitute of helpe, as 1. 21.

D. A little helpe in the Lords Cause may do great exploits, *Gen. 14. 14, 15.*

D. Even among professours of zeale some are false-hearted, *Joh. 6. 70.*

v. 35. D. The Rage of persecution is limited to some of the godly only, *Rev. 2. 10.*

D. There is speciall use of the afflictions of the Church, *Zach. 13. 9.*

D. Persecution is of use for the triall of grace in Gods servants, *1 Pet. 1. 6, 7.*

D. Afflictions are of use to purge corruption out of the godly, *1sa 27. 9.*

They are said to be whited: For, the glory of their innocencie of lives and sufferings did hereby appeare, to the admiration of friends and foes, *1 Mac. 3. 9. 26.* White, being the Embleme of Innocencie, the Ensigne and Garland of victory, *Rev. 6. 11.*

D. The patient sufferings of the Saints do purchase them a Crowne of honour, *Rev. 7. 13.*

D. The afflictions of the Church shall not exceed the time limited of the Lord, as 9. 1.

This time of *Antiochus* persecution is the time of the end of *Favans* rage: The first ver'e finishes the tyranny of Babel: the second, containing foure Tyrants of the Persian State, finishes their rage with *Xerxes* so famous

v. 35.

The which persecution shall be for the triall of their zeal, to purge away the drosse of corruption, and so declare their innocencie of life, untill the end of this rage, for now is the time appointed for the end of Favans rage.

over-

overthrow; and the third begins *Favans* first oppressor. and so is continued a Series of the Greekish Tyrants successively untill *Antiochus* the vile in 35. who however he was not the last king of Syria, yet was he the Jews last Oppressour, *Favans* combe was cut by the ships of *Kistim*, so that he saie still.

The which the Spirit of God would especially have observed, for which cause he cites his former words of 8. 17. 19. concerning the appointed time of *Favans* rage, that so the wise hearted might by conference of these two, observe the wisdom of the Spirit, and the ground of their consolation.

D. The afflictions of the Church shall continue the Lords appoiained time. *Fer.* 28. 10. 11. 14.

v. 36. The Prophecie following cannot be intended for *Antiochus* the vile:

First, his history was compleat before, both concerning the severall invasions of Egypt, and attempts against the holy Land; so that the following Relation to the end of the twelfth Chapter, can intend no new thing, saying his death, which being related 8. 25. was needlesse here, being besides the Angels principall scope; his victorious conquests are mentioned before, he exalting himselfe, and treading the Starres under foot; his spoile of the land for gaine, before his setting up of *Fu-*

v. 36.
And the king that shall come against him shall conquer and domineer, as seemeth him good, and shall grow exceeding great, triumphing over all Kings and Magistrates: yea, and shall utter blasphemies against the high God of all the kings of the earth, and shall prosper untill the utter end of the Lords indignation against

piter Olympius : which worts I see not why they should be boyled a-gaine.

against the Jewes, the which is precisely determined of the Lord.

Secondly, his three expeditions are mentioned before, with what fury and successe he invaded Egypt, and his repulse by the Romane Embassage, in the 29. verse. All History examined, it will be much ado to finde three invasions of Egypt; but a fourth after *Popilius* Embassage will never be yeelded with any consent.

Thirdly, it sounds ill, that *Antiochus* should be said to do what he will, & prosper without controule, who even now was curbed with the wind of words, from the Roman Embassage: If any apply these Phrases to the tyranny over the Jews, let them consider : 1. His rage is particularly described in the five last verses. 2. Also that these are Imperiall speeches, as in the third verse, and not tyrannicall, and so applied. 3. Yea further, that the affront that *Judas* and his brethren, with the assistance of their zealous fugitives, called *Assideans*, gave unto his Armies, hindered him from doing what he would. 4. Yea, so far was it otherwise, that the all successe of his Armies there, brake his heart, as in 8. 26.

Fourthly, no king of Egypt did ever war with *Antiochus*, after that the ships of *Kittim* had eased them of his fury; much lesse shall any dare give him the onset, as the King of the South doth in vers. 40. No, no, they were too well appaid that they were so shut of so ill a Neighbour.

But this King, is the Romane State, or fourth Monster, mentioned in the seventh, as may appeare :

1. This King is said to prosper untill the end of the

indignation of God against the Jews, wherein it consenteth with that of the 7. 23. to the end, where the fourth Tyrant holds the Kingdome untill the Restauration of the Jews.

2. The Angel varies his speech, both in the Clause of the former, and beginning of this verse, for having observed the end of *Favans* indignation, he proceeds with an evident Transition: The King, not adding North or South, shewing he intended another State, the which he never did, while his History of the Syrian and Egyptian Kings was in handling; Thrice doth the Angel point out the Romanes with different denominations, calling them a Prince 18. as he had done Grecia 10. 20. not yet having attained the Empire; calling them ships of *Kittim*, 30. beginning then to Act their Prophefied Empire; calling them the King, having now attained the Empire with very large dominions.

3. The holy Apostle citing these words of *Exalting himselfe above all that is called God*, applies it to the Romane Antichrist; such is the authority of that Spirit, by which he speaks, that I dare not otherwise apply it: some otherwise minded, being wrung with this reason, affirme *Antiochus* was a type of Antichrist, and so these words may be applied to both, whom I desire to advise: 1. Whether *Antiochus* may not as fitly be a type of the Turke, one little home typifie another, and if so, (as sure there is thrice more agreement) then whether if we make such things types, and Anti-types as have some neer resemblance together, we shall not offer violence to the Acts and office of our Lord, in whom all Typicall divinity ended: Or 2. Whether Types and

I i Tropes

Tropes may safely be admitted where propriety of speech may take place.

4. Lastly, the whole Series and order of these events may not without violence be applied to *Antiochus*, as his disregard of the desires of women: *Antiochus* was no foe to honest marriages as is the Romane State under the eighth head, the Papacy: also *Antiochus* death was not in the glorious holy mountaine Judea, as in 45. but in Elamais in Persia: besides the severall events on each verse fitting fitly and onely with the Romane State, and the severall hornes thereof. Now whereas the Romane State is said to magnifie himselfe above all that is called God, to wit, kings & Governours, who are said to be Gods in respect of the Lords deputation of them as Vice-Royes in the office of government; and children of the Highest in respect of the earths heritage which they as the Lords heires by a civill right do enjoy, *Psa.* 82. 6. The which insolency is most evident, the 2. *Antiochus*, father and son, *Syriakes* stoutest warriors were brought to bow, and crouch to them in a most servile manner: *Perseus* king of Macedonia, was brought to trudge with wife and children after *Emilius* triumphing Charrret, and his kingdom rendred, *Hanniball* flying first to *Antiochus* the great, and after to *Prusias* king of Bithynia, was sent for thither by the Romanes, and in fine, finding no way to ease himselfe of their Tyranny, he poisoned himselfe: *Gentius* king of the Illyrians felt to his cost the Romane restrou, being vanquished in battell, he with wife and children was sent prisoner to Rome by *Aninius* the Pretor: What should I more say of *Prusias* king of Bithynia, *Eumenes* king of Pergamus, *Aridathes* king of Cappadocia,

docia, *Deiotarus* king of Galatia, and *Mithridates* king of Pontus, a terrour of the world: all which either willingly under went the Romane yooke, or by resistance brake their own hearts, and lost their kingdoms: Now if any would restrain this Tyranny and these earthly Gods to the Jewes onely (however the Angels meaning, interpreted by the Apostle, be abused) yet have we evidence of their insolency over the Government of the Jewes, more fully then can be affirmed of *Antiochus*: for by them the Scepter was taken from Judea, and the kingdom translated into a Province, and the Romane legions billeted in every City of note; by them all government of Capitall causes both for laws, offices, and penalties was taken away; by their deputies *Florus*, and others, their nation was first rent and wasted, and after Jerusalem equalled to the earth by *Vespasian*.

But especially this insolency over earthly gods is notorious in the Romane Antichrist, which not onely the Apostles witnes doth confirme, but even Records of history from time to time do assent; wherein I finde no lesse then twenty famous Emperors & kings trampled under foot by him; some of whom have been excommunicated by him and deposed from their kingdoms, their people mean while dispensed with in deniall of subjection, others brought to cruell, shamefull, & miserable deaths, and some digged out of their graves, and burnt to ashes, and all of their kingdoms miserably torne by the Popes; and their complices, to say nothing of such as were made away by his device of holy wars, nor yet of those who spent themselves in his aide and succour, the mean while he had his Agents (flying locusts) working

ing their severall Countries to his own purpose.

D. The Lords of the Church enjoy large dominions in her Title, *Ezek. 29. 20.*

D. Such as bear Gods person in government are honoured with the name of God, *Joh. 10. 34. 35.*

D. Tis a high degree of pride to destroy the Ordinance of the civill Magistrate, *1 Pet. 2. 10.*

D. Such as are in the office of ministers are subject to civell authority. *Act. 25. 11.*

D. Exaltation above all civill powers and authority is a note of Antichrist, *2 Thes. 2. 4.*

A second note of the Romane State is blasphemies of the mighty Jehovah, wherein Rome shall bear the bell, their impudency herein being most notorious; Upon *Papilius* Embassage *Ptolomy Philometor* and *Cleopatra* do acknowledge by their Legates that they were more beholding to the Senate, a people of Rome, then to their parents, then to the immortall Gods; the which they swallowed down without any grudge: Afterwards *Cicero* in an Oration utters diverse blasphemies against Gods Religion, as barbarous superstition, and against God himself whose worships were unworthy, the people of Rome, seeing the nation (meaning the Jews) was overcome in battell, notwithstanding their profession of and assistance from this God; the which blasphemous eloquence was entertained and applauded: Yea after this the Emperour *Tiberius* desirous to authorize our Lord Christ, amongst the number of the Romane Gods, was resisted by the Senate, who pretended that by vertue of an ancient decree, they onely had power to make and unmake deities as they pleased.

But this Blasphemy is most palpable in the Romane Anti-

Antichrist, who challenges to be stiled God, and that by the Emperour himself: for which cause they bring in *Constantine* the great calling him God; others his disciples stile him our Lord God the Pope, some a certaine deity on earth, others the greatest deity on earth; yea those things not done in a corner, but acted upon open Stage, seen and allowed at Rome.

D. Contemners of Gods Ordinance will after a while fall to direct blasphemy, *1 Thes. 2. 15.*

The prosperity of the Romane Tyrant, under some of the heads or hornes, is here foretold to continue long, even to the end of the affliction of the Jewes; true it is that many of her heads are fallen long since, yet we may see the Papacy the eighth head, & the Turkish State the little horne; do yet domineer in the Church, and over the Jewes; for how ever Babylon the great is said to be fallen long since, at the outbreake of the glorious Gospel from under the darkeness of Egypt-Sodom; yet her utter ruine is reserved to the time of the end of the Jewes resurrection from the dust of their dispersion, when meeting with her fellow Tyrant the Turkish State, they shall both be cast into the streams of fire and brimstone issuing from the ancient of dayes.

D. Most wicked men may prosper long in most wicked courtes, *Eccle. 8. 12.*

D. The Lords own determination shall surely be accomplished in its own time, *Nab. 2. 3.*

v. 37. The holy Angel proceeds to decipher the Romane tyranny, by divers eminent notes of Antichrist, who sitting in the Temple of: God as an inbred enemy,

v. 37.
And shall fall away from the God which his forefathers worshipped, and shall de-

was to be most familiarly known of the Church.

His first note is his Apostasie from his fathers God: The Pope professes to be the successor of the holy Apostles, and yet falls away from the true God, whom they worshipped and preached; so that while they pretend antiquity and succession, they openly declare their hereticall flourishes, and wind of vaine Doctrine, yet worthy observance it is, that the Angel intends not any professed & formall revolt, but calls it a disregard and light esteem; being covertly carried, and rather intended, in the affection of the heart, then pretended in outward shew: Accordingly Antichrist professes to be Christs deputy, and the Spirits Oracle in defining the state of Religion and Faith, and claiming all Appeals to be made to him, and his infallible Conclaves; yet indeed all this is but in pretence, like the wind *Eaciach*, which blows one way, and drives another, for (such is the patchery of heresie) all the offices of Christ are overthrowne, and his Holinesse alone jets it in the Chair of Christs Theandricall actions.

First, his Regall, in arrogating the dominion of heaven, earth and hell.

Secondly, his Priestly, in establishing another propitiatory sacrifice, daily to be offred, and in the coining of new Advocates and Intercessors.

Thirdly, his Propheticall, by their unwritten varieties, their new Articles of faith, their Apocryphall Bookes, their new sense of every Scripture; the which they say, varies with the different interpretation of the

spise honest marriage, so much desired of women, proceeding to flat Atherisme, exalting himselfe over all.

the present Pope even where he determines contrary to what former Popes have done: because it proceeds from his Holinesse unerring breast.

D. Antichrist is an Apostate from his fathers God, 2 Thess. 2. 3.

His second Note is his despising of honest marriage, so much desired of women: *Antiochus* departing from his wives bed by incontinencie, is a cause too meane for such an heavenly Oratour; yea, besides that, these are Corporation speeches, designing States, not Persons: It cannot be that one wives affection and lawfull desire of her husbands society, can be called the desire of women.

But Antichrist is notoriously eminent for despising of lawfull marriage:

1. By his inhibition of lawfull marriage to all the the Clergie, opening thereby a gap to all uncleannesse and unnaturall lusts.

2. By his dispensing with married persons to forsake society without consent of the wronged partie, and to retire themselves into religious houses.

3. By dispensing with incestuous marriages; *Herodias* to marry two brethren, our own State being witnesse herein.

4. Lastly, by their Hereticall doctrine teaching marriage in it selfe to be an uncleane thing, and in it selfe a pollution of holy orders: wherein let the godly minded observe how their positions do interlinde and hack one on the other; marriage is a Sacrament and an holy mysterie; and marriage is in it selfe a pollution of the flesh: What agreement betwene holy and pollution? fond dotage! as if the Lord had sanctified in

uncleane thing to signifie and seale divine mysteries, as needing to be beholding to the Devill for an Element.

D. Antichrist is an enemy to honest marriage,
1 *Tim.* 4. 3.

His third note is his Atheisme, not regarding any doity at all; is being usuall with men that depart from their fathers God, they do it in exchange for some other God whom they deem more worthy of divine honour, as in *Ahaz*, 2 *Chro.* 28. 13. But it fares otherwise with that man of sin, who falling away from the God of old Rome in her primitive purity, hath not fallen in with any other, but exalting himselfe above all deity whether his fathers or others, for which purpose let their blasphemies be attended.

The Pope hath the same Consistory with God, and the same Tribunall with Christ, the Pope is Lord of heaven and earth; from the Pope no appeales may be made, no not to God himselfe: The Pope can do all that God doth: The Pope is the husband of the church: The Pope is the foundation of faith, and may change the forme of the Sacraments deliivered by Christ: The Pope may decree contrary to Saint *Paul*. Now if any do object, these to be the applauses of his flatterers and clawbacks, tis true they were so uttered; but the flatteries of these Canonists doe come to be received Doctrines, for whereas diverse Popes have directed severall Commissions for the perusall of the works of the learned, with authoritie to purge whatsoever was not Orthodoxall, and accordingly many better things have come under censure, yet these stand still as being very pleasing to his Holinesse humility, and unworthy the least violence.

D. An-

D. Antichrist is a grosse Athist, not regarding any Deity at all. 2. *Thes.* 2. 4.

v. 38. Further, Antichrist his fourth Note is Idolatrie, the which worship, he shall direct to the true God, the God of hosts, whom he describing after his new coined Invention, farre differing from the ancient received doctrine of Romes purer Times, shall make a very mocke God, and a meere Idoll: This is the Popes Breaden-God, who though (truely taught) he be the true God, to whom they direct their Masse, yet their fictions of the propitiatorie Sacrifice of this Breaden-God are such, as old Christian Martyred-Rome never heard of, as their Fathers never knew, a God made by a Priest, the Creator by the Creature. 2. Their fathers never knew the substance of Bread and Wine transubstantiated into God; the accidents of whitenesse, roundnesse, and wheaten taste remaining without a subject. 3. Their fathers never knew a Propitiatorie Sacrifice for the dead, every Masse loosing one out of Purgatorie. 4. Their fathers never celebrated the Sacrament of Christ his Propitiatorie Sacrifice with Processions, knockings, kneeling, ducking, and other such toyous and antike gestures. 5. Their fathers never observed the Sacrament of the Propitiatory sacrifice of Christ in the Chancell by the Priest alone. In the meanwhile the people in the body of the Church beholding it elevate by the Priest, doe adore it onely, eat it not.

v. 38.

And in his greatness he shall worship the God of hosts, even such a God as his forefathers never dreamed of, whose worship hee shall garnish with the glorious Pompe of gold, silver, & other desirable things.

K k

6. Lastly,

6. Lastly, their fathers never knew Votive Masses, Propitiatory sacrifices, for Temporall maladies; as women in child-birth, pestilence, famines, war, & such like.

And as Antichrists God is a new Invention, so the honour due to him is as vaine, consisting in outward Pompe of glorious Churches, silver vessels, gorgeous apparell, as Albes, Copes, Vestments, Crucifixes, Reliques, Musicke, and whatsoever might seeme desirable to carnall reason, all was outward glory, for inward beauty there was none.

D. Antichrist is no Infidel, acknowledging the God of hoasts, 2. *Thes.* 2. 4.

D. Antichrist is an Heretique, faining new and unknowne things of God, *Revel.* 16. 13.

D. Antichrist doth garnish his worship of God with all gorgeous and precious things. *Revel.* 17. 4.

v. 39. The Romish Antichrist is described by a fifth Note of his Potency and prosperity, enlarged in three severall or speciall things.

1. His planting his new coyned God and Breden worship in the chiefeest Cities of the Empire, so that no place or person might enjoy the benefit of Lawes, Liberties and Traffique, unlesse they had some dependance on the Beast of the Papacie, at least they must be of the number of his name, esteemed members of the Latine Church, *Revel.* 13. 16. 17. 2. In preferring his Favorites, the Merchants and

v. 39. Thus shall hee prevaile, planting his new coyned God in the strongest Cities of the Empire, and of his Favorites, whom hee pleaseth, he shall honour and prefer over many Countreyes, disposing of all the Offices and promotions of the Empire to whom hee pleaseth for gaine.

Factors

Factors in the Sea of his superstitions; his Cardinals, Abbats, Prelates, being as Princes and Lords in their Seigniories, whom with the Retinew of inferiour Orders, hee hath honoured with the fattest places of the whole Empire. 3 By disposing of the kingdomes of the earth as he pleaseth, not onely of the spirituall promotions, which are as vendible at Rome as any other commodities, so that very boyes have been created Cardinalls and Bishops for price, but also Kingdomes, Duke Domes, and othe Seigniories have been at his disposal: *Alexander* the sixth drew a line over the Globe of the earth, dividing the one halfe thereof to the *Cassian*, the other to the *Portugall* king, by which things he did exceedingly raise himself, huge masses of money being scraped together thereby.

D. Antichrist is industrious to plant his Idolatrous worships in the strength of the Empire, *Revelation* 16. 13.

D. Antichrist is forward to preferre the favourites of his superstition, *Rev.* 18. 15.

D. Antichrist disposeth all the possessions of the earth for gaine, *Rev.* 18. 9.

v. 40. This hing of the South may not be *Ptolomy Philometor* who never assaulted, never provoked a new *Antiochus*, accounting it a great happinesse to be eased of him by the mediation of the Romans; and not yet having recovered *Antiochus* former spoiles. But this king of the South intends the next Tyrant over the Jewes,

Kk 2 who

v. 40.

And in the end of his Tyranny over the Jewes, a king from the Southerne parts shall give him a most furious assault, and after him another king from the Northerne parts

who next unto the Romanes was Lord of them, and won Judea from them; the which from all consent of history appears to be the State of the Sarazens, called here the King of the South, either for that they arose out of Arabia, which lay Southward from Judea as well as Egypt; or else for that they planted themselves in Egypt, Alexandria being the Imperiall

parts shall war a-
gainst him in a ve-
ry terrible manner,
with warlike pre-
paration by sea and
land, and shall
conquer divers
Counties of the
Empire with great
successe.

City of their Souldan before their invasion of Judea: so that king of the South may bear the same construction it hath done before: These Sarazens being the posterity of *Hagar*, of whom they are more truly stiled *Hagarens*, were mustered among other by the Emperour *Heraclius*, warring with the Persians, and coming to the Emperours Treasurer, to receive the pay of their service, they instead of payment, were chidden with churlish words, and called Arabique dogs; which indignities they took so offensively, that under the conduct of *Mahomet* their Captaine *An. Dom. 623.* they invaded *Damascus*, and tooke it, and afterwards incroached further in *Syria*, *Egypt*, *Phenicia*, and *Palestine*, and had intestine wars with the following Emperour of Rome; whereupon grew the holy wars (superstitiously so called) about the claime of the City of the Sepulchre of our Lord, costing much Christian bloodshed in 7. or 8. voiajes of Emperours, or other Princes of Christenome thither.

But some may here object that Jerusalem was now Christian (if to be Antichristian bee Christian) and inhabited by other Nations then the Jewes, and there-
fore

fore this was no oppression to them ; But let such observe the scope of the holy Angel, which is to shew the oppressors of the Jewes, especially in withholding the kingdome from them, the which upon their restore is to be restored: Now the Title of Judea first fell to the Sarazens when the Romane Emperour lost it, for that therein they might truly be termed Oppressors.

Observe, the Sarazens are said to push at him, to wit, the Romane Emperour, they doe but push at him, the title of Judea was litigious, being won and lost, and won, and no settled and quiet possession of Judea being enjoyd, notwithstanding the quarrell of the holy wars was continued twixt them, in their interchangeable victories, as long as Syria and Egypt had contended about the same title before.

D. Such as usurpe the heritage of the Lord, doe enjoy it with little peace, as in 12. 13. verses.

The third Oppressour of the Jewes under the Romane Empire is here called the King of the North, and must needs be the next Oppressor, who conquered divers Countryes of the Romane Empire, and amongst others Judea, deciding the litigious title thereof, not by Arguments, but Rapine and violence; the which was the Turkish State, said to be King of the North, either for that they were Scythians arising out of the Northernne parts of the world, or else for that they possessed Syria: the which being North from Judea is so termed throughout this Chapter, as Egypt the seat of the Sarazens is here called South: These Turkes were at first a base people and of small beginnings, unworthy the Record of History; their names not heard of untill about the time of *Constantine Copronymus*, and *Irene*

the Empreſſe: who at the firſt had great wars with the Sarazens, which was compoſed upon this condition, that the Turkes in Perſia ſhould undergoe the name of Sarazens, deeming thereby to gaine them to their Mahumets religion; the which project ſucceeded accordingly: by this Compoſition the Turkiſh State grew great, their ſtrength being doubled, and ſo gleaned from the Romane Empire, the Kingdomes of Aſia, Syria, Egypt, Judea, Melopotamia, and all Græcia, &c. And after about the yeare 1300. *Ottoman* the firſt, being a ſtout Warriour, after many victories called himſelfe the King of the Turkes, in the reigne of *Murderius* the firſt, Emperour of Rome: Not long after *Mahomet* the ſecond, beſieged Conſtantinople, and wan it from *Conſtantine* the Emperour of Greece, and there placed the Emperiall ſeat of the Turkiſh Impire, in the dayes of *Frederick* the third, Emperour of Rome.

Thus the Turkiſh State was exalted to his potencie of command that we now ſee, the which things no way ſuit with *Antiochus* the vile, for that he never made a deſenſive war with Egypt, after the ſpoile of Jeruſalem, nor yet had ſuch extraordinary ſucceſſe in his wars, after the remove of the daily ſacrifice; much leſſe did he purchaſe ſuch riches and treaſure by this fourth expedition: No, it is well known he was exceeding needy in the laſt yeare of his reigne, (to which this Egyptian voiage is referred) whereby he was driven to rob the City and Temple of Perſepolis, 1 *Mac.* 6. 7.

Theſe aſſaults that are given to the Roman State both by the Sarazens and Turkes, are limited to the times of the end, to wit, of the Roman tyrannie over the Jews, as *Javans* rage was determined in 35. ſo here the tyrannie
of

of *Kittim*, out of whose hands, the Turkish-little-horne had wrested three parts of ten, whereof *Coelosyria* was a part: Thus *Judea*, tossed betwixt the children of *Kittim* and *Hagar*, at last fell into the possession of *Togormah*.

D. When the rage of Tyrants is come to the full, the Lord puts an end thereto, *Revel. 6. 11.*

D. The persecuting State shall have one Adversarie on the backe of another, *Esay. 21. 21.*

D. The Turkish State is famous for warlike preparations, *Revel. 20. 8.*

The Countries of the Turkish Empire are summoned to be three, *Asia, Gracia, Syria*, other reckon *Egypt* among the 3. hornes pluckt up by him, which it cannot be, sith it was lost from the Romanes long before the Times of the Turkes, and notwithstanding all the Attempts of the holy wars, was stiffely maintained by the Sarazens.

The meditation of this truth is of speciall use: for the Turke having made many Sallies, invading the States of *Germanie, Spaine and France*, hath beene beaten backe with losse and shame; The reason is not easily discerned, the Lord hath limited his terrour to other remote countries: It sufficeth these that they have another enemy within them, the sonne of perdition, sitting in the Temple of God (or bosome of the Church) who is like to do them all the mischief he can: against whom the States of *Europe* are to agree, and bend their forces; but as for the Turke, as he shall never grow greater among us, so shall he never receive ruine by us; That Trophy is reserved for others neerer home.

D. The events of wars and kingdomes of the world
are

are divided according to Gods appointment, as 27.

v. 41. More particularly, mention is made of Judea, and the borders adjoyning thereunto, that so the extent of the Turkish Tyranny may bee the better understood: Egypt being the marke the Tyrant aimed at, Judea and the borders were as the key of Egypt, to these Persian and Syrian Turkes, and therefore were first subdued, but as for others, as Ammon, Edom, and Moab lying on the other hand, and

bordering upon the wilderneffe of Arabia were neglected in this expedition for Egypt: First, either for that the Lord would not vouchsafe them the honour of sufferings, for that they being an Apostate brood, whom their holy Progenitors had placed neare the land of Canaan, that so they might have ready accessse to the Israel of God and his worships; but they soone forgot the Lord, for which cause the posteritie of Jacob was chosen of God, *Acts* 13. 17. Secondly, or else for that these Saracenized Turks of Persia were willing to spare their old Parent Arabia. Thirdly, or else these neighbour Countreys were speciall receptacles of the dispersed Israel: for which cause the Tyrant shall not oppresse their lands: the which is the rather to bee observed, for that the Jewes in times of war, and famine did by multitudes retire themselves thither. We have here another Argument against the project of *Antiochus*, unto whom these Countreys were in subjection; so that they scaped not any more then Egypt or Judea: *Hirsa-*

41. v.

Hee also shall conquer and possesse the land of Iudea, & other neighbor countreys shall be subdued, owely the Edomites, Moabites, and the nearest part of Ammon shall escape his reach.

and having done them outrage and spoile, and hearing of *Antiochus* intended revenge, poisoned himselfe, dispaireing to satisfie *Antiochus* for his injuries therein.

D. Earthly men contending, doe trample under-foot the beloved of God, as 26.

D. Holy histories doe especially containe the trials of the Church, as 10. 14.

D. Rebellious children are spared, when beloved sonnes are scourged, *Amos* 3. 2.

D. The Tyranny of wicked men is precisely limited how far they shall goe, *Esay* 7. 7.

v. 42. Other countreys neighbouring, were subdued in this Invasion of Egypt, as *Antiochia*, *Damascus*, *Tripolis*, *Sidon*, &c. but especially Egypt, notwithstanding all their warlike preparation;

whereto History doth accord: *Zelimus* the great Turk bearing a grudge to *Camsin* the Sultan of Egypt, gave him battell about the yeare 1515. and not content with the victorie passed thorow Syria and Judea into Egypt, where after much contention, he at length conquered it wholly. Thus Egypt (all the power and Tyranny of the Sarazens notwithstanding) became a vassall to the great Turke.

D. None shall be able to scape the hand of revenging justice, *Jer.* 30. 24.

v. 43. The guine that was purchased by this Invasion was very great, of gold, silver, and other precious stufte of Egypt, which treasures however the Natives had

v. 42.

Yea he shall invade Egypt and the other Countreys there abouts.

v. 43.

Also he shall scrape together the treasures of Egypt, both of Gold, Silver, and

L I hid

hid from him, yet hee not content with the spoile and prey of warre, did use divers torments, inforcing them thereby to confesse where their treasure lay: and thus he dealt not with the baser sort, but even with the great ones, the Nobles of the land, yea their king himselfe not excepted, for having taken *Tonumbeius* captive, before he put him to death, he set him on the rack, thus wringing out of him where his hid treasure lay: The like usage found the Inhabitants of the Royall city Memphis, and many Families of the Royall race besides, no cruelties being unassayed wherby he might work out of them the good of the land; so that it is not in vaine that the Angel maketh mention of the hid treasure, the hiding whereof cost them so deare.

D. Worldly men are carefull to hide safe worldly treasure, *Luk. 16. 3, 8.*

D. The care of earthly treasure, exposeth the owners to great danger, *1 Tim. 6. 9, 10.*

D. The Lord giveth wicked ones power over the treasure of the earth, *Psal. 17. 14.*

The Lybians or men of Affrike and Ethiopians or Black-Moores were aiders of the Turkes in these wars: who dwelling upon the borders of Egypt, were usefull friends in such a service for the daily supply of new forces, victuals, and other viands necessary for warre, for which cause they are said to follow his steps.

v. 44. These rumours from the East are ill applyed by some unto *Antiochus*, disquieted about the Parthian wars: for, *1. Livy reports* 44. v. But the newes of great Commotions both from the Eastern

ports *Antiochus* death in his fourth Booke; but this Parthian warre in 49. 2. Also that *Antiochus* who warred with the Parthians was by them taken alive and kept captive, the which the history of the life and death of this *Antiochus* controules. 3. This *Antiochus* with whom they warred had a brother calld *Demetrius* imployed in the service: But *Antiochus* the vile had no brother, save *Selencus Philopator*: So that it appeares that this *Antiochus* king of Syria who warred with these Parthians, was not *Epiphanes*, but *Sedetes*, of a far later stampe. Also the reports of Commotion in the North, are as much mistaken: For whereas they are applied to be the reports of *Judas* and his brethren prevailing against his armies, the true Historie can no way beare it; for that, 1. Syria is north from Judea, and therefore called North in this Chapter: and therefore we may not suppose Judea to be north from Syria: 2. Vpon this news the king of the North musters up all his forces, and comes with great rage into Judea, as 46. verse, which *Antiochus* dd not: for (themselves acknowledge) hee sent *Licinius* his Captaine with one half of his Armies into Judea, and with the other halfe hee went in person against the Parthians, and could not therefore plant himself in Judea, as this adversary doth: 3. And lastly, the Commotions both in east and north make but one adversary; for which cause the defendant is said to invade Judea onely, yet with this intent to destroy both these Rebels: so that we must not apply east and north

sterne or Northerne parts shall much affright him; for the suppressing whereof he shall muster up all his forces, with a bloody purpose to destroy and cut off all of them.

to people so remote and different one from another. But these rumours out of the east and north, I take to intend the rising of the Jews out of the bordering countrey lying east and north from Iudea, who gathering together to plant themselves in Iudea, are a fit object of the Turkish fury in their owne land: for the evidence of which truth, let these considerations be indifferently weighed.

First, the holy Angel hath interpreted the seventh Chapter concerning the three last monsters, (the tyrannie of the first being overblown) unto the restore of the kingdome to the Jewes, the which is altogether forgotten unlesse it be comprised from the 44. verse to the end of the Prophecie; the Exposition of which restore being most comfortable, I dare not imagine that it should be omitted.

Secondly, the scope of the whole Prophecie is to shew the losse and restore of the Jewes kingdome; the distresse of the one, the happinesse of the other; for which cause it begins with that king that spoiled them of the kingdom, and tooke them captive: Accordingly, it is of great consequence, that the Prophet having this while acted the Tragedie of their troublous State, should end with a joyfull Catastrophe of their Repair.

Thirdly, their conversion is foretold to come from the east, *Revel. 16. 14.*

Fourthly, it is observed, that the Jewes are specially conversant in those Easterne parts neer Iudea, hankering after Canaan, though out of a foolish expectance of an earthly Messiah; for whose residence in the Arabian parts, Ammon, Edom, and Moab, are thought to be spured by a secret providence in 42. Also Northward

in Syria and Chaldaea, whither both the 10. and 2. Tribes were carried captive; and as for the 10. no man can ever show that they returned, the sacred history is rather for the contrary: And it is not known that multitudes of the two Tribes being gentitized stayed behinde in time of the returne.

Firstly, the enemy himselfe for the suppressing of these commotions, addressees himselfe for Iudea, and there doth pitch the Tents of his ruinous rage, so that these Rebels must needs be such as were dangerous to plant themselves in Iudea, otherwise it had concerned him to have sent forth two Armies into two severall partes, but it is plaine Jerusalem was their Center, his attempt.

Now the first effect it workes in this great Monarch, is feare and disquiet of heart, and no marvell. for 1. They were domestick enemies besetting him before and behinde, and spending of the strength and revenues of his State: 2. They were well knowne to him to be a people for numbers, wealth, and warlike fame, able to cope with any the greatest Monarch of the world: 3. The Turkes have an old Tradition that they shall last of all be subdued by the children of Isaac: Pursue 171. 4. Their union from the parts of Arabia and Syria seemes to be sudden, and their faction growes exceeding strong, before the newes could be brought to Constantinople in Grecia, so that the suddenesse of the event did presage some ill event as Politicians ever well observed, 2 Sam. 20. 1. 6.

D. The greatest kings are often assauled with the greatest feares, as in 5. Chap. 6. 9.

D. The Jews shall be gathered together in one from the places of their dispersion, Rom. 11. 26.

The second effect this newes workes, is a murtherous disposition, that whereas he had suffered the Jews their lives, and liberty of traffique, now he is of one minde to root out the very name and nation of a Jew.

D. Proud and wicked spirits, have no measure in their rage, *Pro. 27. 24.*

D. Ungodly men once crossed are most merciless and cruell, as in *3. 19.*

D. Inborne mutiny is with all eagerneffe to be suppressed, *2 Sam. 20. 4. 8.*

v. 45. The overthrow of the Turkish State followeth to be handled in this verse, for having pitched his tents in Iury, and coming with such multitudes with him, that they filled the land; for which cause he is said to seat himselfe twixt the two Seas, Euphrates and the Mediterranean, the borders twixt the two Seas being taken for the whole land, *Psa. 72. 8.* He there doth compass the Saints about with a murtherous intent towards them, yet notwithstanding the mighty power and help he hath, he shall finally perish, and his Tyranny with him; the which other Prophecies do in like manner foretell, concerning the Turkish utter overthrow, *Zac. 12. 3. Rev. 20. 8. 9.* in which places the circumstances of these wars are particularly handled at large; his rage is termed a judgement causing wrath, by a familiar Hebraisme coupling the offence and curse as unseparable, as *Rev. 14. 8.*

v. 45. And he shall pitch the Tents of his ruinous rage in the land of Judea betwixt the two Seas, yet shall he there be overthrown and perish finally without rescue.

D. The rage of persecutors doth in the end turne to the

the judgement of the Tyrant, *Zac. 12. 1.*

Observable is it that Ierusalem was never called the holy mountaine, from the history of our Lords death in *g. 25.* but Tizebi, the pleasant land, (*as 4. 1.* now it is againe stiled holy, as well as glorious, (I take it) for this cause: That in these times of the Turkish invasion, they shall be holy to the Lord, the people and City being received to grace, yet not by their Covenant made by them in the wilderness, which consisted in carnall rites, but by the commandment of an endless life, *Exra 16. 60. 61. 62.*

D. Such onely are holy to the Lord as observe his Covenant holily, *Rom. 2. 29.*

Observe we also, that the Angell doth couple the invasion of the Turke, and his perishing together, whereas many yeares are to be spent in most bitter wars, and much misery shall the Iewes suffer before their glorious deliverance, the which the holy Angell doth, either for the afflicted Churches comfort in those times, who finding by experience his ruinous rage, might as truly assure themselves of his irrecoverable fall, both being delivered by one and the same breath; or else to comfort the present believers, who looking into the state of their children from this Prophecie, might behold nothing that might aggravate their sorrow, implying rather then expressing the extremity of those times.

D. Ungodly men are brought to their end in the height of their impieties, *Job 20. 5.*

The Turke is now the Terroure of the world, and many betake themselves to his refuge, yet now he is put to his shifts, and is content to make use of others aides, but all in vaine, all his multitudes, all his warlike Janizaries,

zaries, all his Auxillary Troopes are but as broken reeds, while he bears armes against Gods people; he hath one to encounter with him, with whom it is all one to save with small as with much strength, yet whilest he rages against the Saints he shall finde to his smart that Ierusalem will prove a cup of trembling, and a burthensome stone to all the nations that come against her, so that he shall perish with an heavy and irrecoverable downfall.

D. Such as are appointed to fall shall not be rescued by any help, *Rev.* 18.8.

Chap. 12.

The 12. Chapter contains the Jewes deliverance by a threefold Conference

		Time	Michael	
		Author	great Prince	
		called	Guardians of Church.	
		Distresse from which they are rescued	former { dispersion. present in- { contempt, as dust. comparable { in any time. to any nation.	
	revealing the	Subject	generally, all sleeping in dust. particularly, of the Elect of God, 1.	
		Twofold state to which they are redeemed, whether	wicked { to shame for their false hearts. godly { to an unperishing state, 2. being such as { holy, wise, are either { instructors of others. 3	
		Concealing	of some matters for sometime, { increase of industry. to the greater { reward of their pains, 4.	
		Description of the persons conferring, as	demanding { Company by his { Station, 5. demanded { forme, a man. his { attire. abode on waters.	
	The Angel with Daniel	Proposition of question concerning	these wonders. their End, 6.	
		Resolution, where	person resolving { object manner, an oath, whose { gesture { Definitely, 350. years. matter resolved by our Lord { Indefinitely, time of Restore, 7.	
		Dan. question	occasion his ignorance. for { matter, the end of these things.	
		denying him, wherein	Inhibition. reason being sealed, 9.	
		gain of her troubles either	positively in { Purity. Innocencie. comparatively to wicked, 10. Triall.	
		Church the	term of { eni of sa- begin- { sacrifice. ning, { abominati- number of years, { on set up. 1390.	
		end of trials	happinesse of those times. limitation of years, 1335. 12.	
		finished, where		
		Daniel	exhortation to cease.	
		his	Reason from Reward, 13.	
		Mm		
		Christ's Answer		
		Resolving about		
		Daniel with Christ, where a		
		Daniel with Christ, where		
		of		



Chap. 12.

v. 1.

IN handling the deliverance of the Iewes the angel begins with the authour of their so happy returne, *Michael* the great Prince, who being both Lord and Guardian of his Church awakeneth for her defence in any fierce and violent assault.

Thus cometh he in the clouds appearing glorious in power and grace, for Israels effectuall conversion and her enemies utter downfall.

D. In the dayes of affliction the Lord stands for the defence of his Church, *Isa. 8. 9. 10.*

D. It is the office of the *Messiah*, to be protector of his people, *1 Cor. 10. 13.*

Divers arguments follow in order evidently convincing the equall judgement, that these things cannot be meant of the generall judgement and resurrection.

First,

v. 1.

Moreover in those dayes shall the Messiah the Lord and Guardian of his Church shew his power in the redemption of thy Countrey men; the which times how ever exceeding troublous, the like no time ever afforded, nor people endured, yet shall they be delivered as many as be the Lords elected people.

First the children of *Daniels* people onely are delivered, the Iews onely are capable of this rising again, who in the generall judgement have no preheminence.

Secondly, this time is a time of great trouble even to them that rise to life, but the state unto which the godly do arise in the generall judgement, is replenished with rest and peace.

Thirdly, in this resurrection many shall arise, but not all, some shall despise their call, but in the generall judgement even all shall arise how profane so ever they be.

Fourthly, The Angell demanding of the Lord the end of these things, saith not when shall be the end of the world (no, he otherwise understood it) but when shall be the end of these wonders.

Fifthly, these things were to be finished when the Lord should cause the dispersion of his people the Iews, as in 7. who by all consent were to be called before the judgement, and not after.

The estate of the Iewes even in those times of their restore are said to be very troublous, for that, 1. Warfare is but cold entertainment to new converts, not yet grounded in the faith: 2. Also the adversary they cope with is the Turkish State, whose rage and Terroure is well known, even where he contends for trifles, how much more where the life of his State is in question, this contention being not whether should rule, but whether should be: 3. Lastly, troubleous times for that from their first awaking unto their quiet settling there are to intercede 45. years, as in 11. 22. *ver.* wherein they shall be greatly distressed by him, so that many shall be driven off, and so do rise to shame, not hell and torment.

D. The times of the Jewes conversion are like to be very troublesome, *Zac. 14. 1. 2.*

D. The greater Gods graces in any, the greater the tryalls they are called to, *1 Pet. 1. 6. 7.*

D. Norwithstanding their greatest trialls Gods people are sure to be delivered, *Is. 43. 2.*

There is a second book of life mentioned in the word :

1. One is called the Lambes book of life ; for that it respects our calling into his kingdom, and government by his Scepter, both which being offices of his Donative kingdom, which as Mediator he hath received of his Father in time, *Mat. 28. 18, 19.* and is to be resigned to the Father again (the number of the elect being called) *1 Cor. 15. 24.* do clearly shew that this book respects things done in time, out of which some have their names put out, *Psa. 69. 29.* and *Rev. 22. 19.* This book also opposed to impurity of life, *Rev. 21. 17.* must needs respect the number of the sacrificed ones : Another book of life there is respecting election, ascribed to the Father, for that he is the fountaine of heavenly grace to be bestowed ; the first in order of that divine operation, whereby we are brought out of our cursed nature, unto the adoption of Children : This book is mentioned, *Rev. 20. 12. Phi. 4. 3.* This book being written before all time, doth not admit that any should in time be put in, or put out ; our Lord being of one minde. In this sense we are to take this book of life : 1. For that it is rendred as a reason of the resurrection and calling here mentioned : 2. Also for that they are found written before they are raised out of the dust, and therefore the chosen of the Lord before the world were.

D. Such as are written in the booke of Election shall

shall first or last be effectually called, *Acts* 13. 48.

These men are found written and no more; so that the booke of the Lords election is certaine and compleat, otherwise their names could not have beene read before calling: Consider first, had this booke consisted of rude Propositions, imperfect and unpolished lines, the which the wonderfull numberer is so perfect in time, and after finall perseverance; then might not this Record be a motive of their present resurrection to grace.

2. Had these letters been of a fading nature, and capable of an overture, by the wheele of mans will, then had these so Recorded, been of the same repute with such as rise to shame, there being no difference twixt an uncertaine love, and doubtfull hatred.

3. How well doe wee in these musings accomplish the saying of our Apostle, *Gal.* 5. 20. that Heresie is a sinne of nature; this being the censure of dame Natures dimnesse, taught by her Schollers, one of them writing thus; If *Proserpina* have tasted any thing in *Pluto* his Court, she must there abide, but if shee have eaten nothing she shall returne to her mother *Ceres* againe; for so it is determined by the *Parca*, or destiny-measurers, behold natures conditionall destiny: yet notwithstanding *Proserpina* having tasted an apple, her life was halved twixt her husband *Pluto*, and mother *Ceres*; behold natures mutable fate. Thus walke we as men, as Atheists while we obscure the light.

D. Gods election is certaine and compleat before calling, *Rom.* 8. 30.

Their awaking out of the dust intends their recovery out of their despised and afflicted estate, wherein they seemed dead, in respect of Nationall or Kingly

life; the which phrase of a resurrection is used not only to designe our calling, being rising from the death of sin to the state of life and grace; but also to import this very calling of the Jewes, *Ezek. 37. 5. Rom. 11. 15.* Whereas many, not all, are said to arise; some of the Native Jewes shall either be so naturallized to Turcisme and Gentilisme; or so superstitiously cleave to their old law of ceremonies, that they continue hardned, sleeping still in their dust of their rejection, disperſion.

D. Some chuse rather to live in blindnesse, then by imbracing the Faith to rise to Life, *Acts 13. 4.*

D. Though the State of the Jewes be as one dead, yet shall they arise to Christian Faith, *Rom. 11. 25.*

D. Before effectually calling, even the Ele&t are but as dead men, *Ephes. 2. 1.*

v. 2. This resurrection is distinguished in regard of the different quality of the persons rising, some by perseverance in the Faith doe receive and continue the happiness both of earthly honours and prosperitie; the contrary of their debasement, and also of their vocation and investiture into the rites of the Covenant, the contrary to their former rejection: Contrarily, others imbracing religion with a false heart, are either driven off from the Faith, by the bitter welcome they meet with, or els are shut out of the society of the faithful, by the just censures of the Church.

v. 2.

And however some of them shall cleave to their superstition, yet many of them that are trampled by the world, shall be raised from that debasement, to an unperishing degree of happiness; others likewise shall be raised with them, but to their own greater shame being false-hearted to Godward.

A threefold life is here intended: 1. That they shall never die the death of State by vassallage & subjection to other nations. 2. That they shall never cease to be beloved of God, dying the death of a Church in rejection from Gods Covenant. 3. That their perseverance of Faith shall be in the day of the Lord rewarded with the crown of glory by the Judge of Saints.

D. After the Jews conversion they shall never againe be subject to Tyranny of other Nations, *Zach. 14. 21.*

D. The Jewes returning shall persevere in the Christian Faith, *Rom. 11. 26.*

A threefold shame of these hypocrites is here contained: 1. Shame of Religion falsely professed by them. 2. Shame of their censure and rejection. 3. Shame of Gods everlasting vengeance.

D. Such as professe religion with a false heart doe it to their owne confusion, *Isa. 66. 5.*

v. 3. The reward of the godly is yet farther enlarged by their different function; In the Church, such as were to be Christians of private note, understanding the Covenant for themselves only, should be glorious in the Church, and highly honoured of their brethren for their patience and zeale: But especially such as should be teachers, and should travell with their brethren in bringing them to the Faith, should have a greater degree of glory and esteeme, both with their owne people, and other the Churches of God.

v. 3.

And amongst the godly such as are wise in the things of God, shall be highly honoured of the Church, especially such as shall labour in the conversion of their brethren, shall appeare farre more glorious in the esteeme of their brethren.

Ob.

Observe we the particular graces, both of people and Teachers, for speciall reason, respecting their former rejected condition. 1. The peoples understanding rather then zeale is here mentioned, for that blindnesse of minde, through their prejudice of heart, was both a degree of their fall, and cause of rejection; but these mists of misconceit dispelled, and their mindes enlightened, they forthwith embraced the Faith, *Rom. 11.25. Acts 28.27.* 2. Again, their teachers are said to justifie many, rather then convert or sanctifie; for that their Prophets had beguiled the people, in teaching the necessity of Circumcision, in point of Justification, whereby they troubled the Brethren, and opposed the Apostles themselves, witnesse the Councell of Ierusalem, *Acts 15.* gathered for the resolution of this doubt. This was the stone they stumbled at; going about to establish their owne righteousness, they come short of the righteousness of God, *Rom. 9.30,31,32.* but now their teachers exalting the righteousness of God, for the recovery of man fallen, their labour proves succesfull to the conversion of their brethren to the Christian faith.

D. While men continue their blindnesse, they debar their own conversion, *Isa. 6. 10.*

D. Such as with an understanding heart embrace Religion, shal be honoured of the Lord, *Pro. 4.8,9.*

D. Such as teach the faith falsely are barres to the conversion of the hearers, *Fer. 23.32.*

D. The doctrine of Justification truly taught, is the speciall ground of true conversion, *Acts 10.43.44.*

D. The godly teachers are instruments of our conversion, and justification, *1. Cor. 3.5.*

D. Such

D. Such as travell in others conversion, are in a speciall manner honoured of God, *James 5. 20.*

The different glory of the Saints in heaven, cannot hence be concluded: For 1. It is limited to the people of the Iews only. 2 Also this Resurrection is a rising with Christ in the grace of the Spirit, called *Revel. 20. 6.* the first Resurrection. 3. Lastly, other Scripture ascribeth to the meanest Saints the glory of the sun, the which degree the Teachers themselves attaine not in this place, *Math. 13. 48.*

v. 4. The holy Prophet is here commanded to seale and shut up the vision: not by obscuring the Angels Sermon, but by forbearing a familiar interpretation of the things he saw; seale the vision hee did not positively, by hiding the Booke, or corrupting the sense by any false imposture of his owne braine, &c. whereby the Reader might be led into a misconceit of the things in hand; but privatively by with-holding a familiar Com-

ment of these so deep, so divine Mysteries; yet this inclosure of the sense from the Church was not for ever, but onely the disclosing of it is reserved to the times of accomplishment, as being not yet so usefull to the Saints.

D. Divine mysteries are sealed untill they be plainly interpreted, *Reve. 5. 1.*

Concerning the obscurity of Scripture so boldly affirmed by Popish blasphemers, Observe wee therefore how it is hard, and how it is plaine.

N n

v. 4.

But Daniel see thou leave these things closed up without interpretation, untill the last dayes, wherein many shall travell far and near for knowledge, and then the knowledge of this vision shall be increased.

1. Hard

1. Hard, 1. In respect of the depth of divine Mysteries handled there in, being Articles of Faith, and not objects of sense or reason : as the doctrine of the Trinitie, and of the person of the Mediatour, are fearfull and unsearchable deeps.

2. Hard to the minde darkened with ignorance, blindness, prejudice and self opinion, which doe insatuate the understanding, so that wee cannot discern of colours.

3. Hard while and where the knowledge of them is concealed of God, as being not so necessary, respecting other times and persons.

4. Hard where the right instrument of interpretation is not rightly applied : Reason and all humane learning is too short a fathome, to sound the depth of Gods will.

1. Plaine it is. In the foundation of the Faith and necessities to salvation.

2. Plaine to the spirituall minde attending wisdoms voyce, the doctrine of godlinesse.

3. Plaine in the time of revelation, when the Church is to make use of such truths.

4. Plaine in the Ordinance of Interpretation rightly used.

But in this dispute the adversaries insult, urging the place of *Peter*, 2 *Pet.* 3. 16. wherein they grossely abuse the Truth : for the Scriptures are not said to be hard; but *Pauls* writings only; nor yet all *Pauls* writings, but such a part only as treats about the last judgement, and dissolution of the world; nor yet all things that he saith therein are hard, but some things only; nor yet are these some things hard in themselves, or to the godly wise;
but

but to ignorant and unstable mindes onely.

The time of the end here spoken of is interpreted in the 7. verse, to be the time of Israels Restauration unto their kingdome and former glory.

D. The full knowledge of things is most clear about the time of fulfilling, *Revel. 1. 3.*

D. Gouly desires will cause men to runne to and fro to gaine knowledge, *Pro. 18. 1.*

D. Increase of knowledge is promised onely upon our industry, *Acts 17. 11, 12.*

D. Increase of knowledge is specially promised to the latter times, *Joel 2. 28.*

v. 5. Daniel yet unsatisfied looketh round about him, and discovereth two other Angels on either side of the river, one by whose interrogation, hee is further resolved about the vision.

These Angels are called other, as being neither that appearance of a man, which hath conferred with him thus long from 10. to 18. nor yet that glorious person mentioned in the 10. 5. and 6. verses.

Their station is on either banke of the river in respect of their ministrie to the Saints: waters shadowing forth the multitudes of people: Both troublesome, both apt for commotion; both unstable and false: O the wisdom of God! Daniel might here discern that however his people slept in the dust, and might seeme drowned in these rivers of people; yet were they preserved by the Lord, vouchsafing them an Angels gard; so they are beloved for

v. 5.

And as I attended
I observed two other
Angels ready pre-
sent, the one on the
banke of the one side
of the river, and
the other on the
banke on the other
side of the river.

their fathers sake, though rejected for their unbeliefe, and blindnesse of minde.

D. The Lord preserves his people even where they are in danger to be swallowed up, *Psalm. 32. 6.*

D. While Gods Church is tossed in the troublesome world, the Angels are about them, *Psalm. 34. 7. 9.*

v. 6. One of these Angels demands of the Lord the time of these wonders, partly out of a desire to pry into the mysteries of the Church, *Ephes. 3. 10.* but especially that *Daniel* might receive further satisfaction, and by him the Church of God. Unto the former description of the person of our Lord is here added, the place of his station, the which was concealed

One of them demanded of that glorious person whom he observed standing on the waters of the river, When shall be the end of these wonderfull things thou foretellest?

in 10. 5. hereby declaring his presence in the afflicted Church: for the same reason in 8. 16. he is presented to be betwene the bankes of *Ulai*, and for the same reason and time is our Lord his presence so described, *Rev. 10. 2.* setting one foot upon the earth, and another on the sea, swearing as here that the seventh trumpet should put an end to all time, the which dissolving into seven vials contains this very history of the Churches Resurrection.

D. The Lord Christ is the only revealer of doubts to his Church, *Revel. 1. 1.*

D. The good Angels are desirous the Mysteries of God should be revealed, as 8. 14.

D. Wonderfull things shall come to passe in the time of the Jewes calling, as verse 1.

v. 7. The Lord answereth the question demanded by an Oath, wherein are remarkable: the signe, elevation of hands, as an appeal to God the Judge of hearts; and also the object, the everliving God, who onely survives, to revenge all false dealing herein. In which example 6. things are especially worthy our observance and imitation.

1. That oathes are lawfull upon a just Calling, and holy carriage performed by us.

2. That oathes are to be by God only, being an Invocation of such a power that can beare witnesse with us.

3. That oathes are to be done in faith of the cause, wee affirme, and Gods Immortality to revenge our untruth.

4. That oathes be used in serious causes onely; nothing more weightie then the Jewes Resurrection-like glorie.

5. That oathes are to be used sparingly by us, as here, but once onely in all this Prophecie.

6. That oathes are to be performed with great devotion; first the right hand is lift up, after the left; so solemnly and with such reverence is all invocation of God to be performed.

D. Oathes are to be taken by God onely, *Fer. 4. 2.*

D. The Lord ever lives to make good his word and oath, *Deut. 32. 40.*

v. 7.

And thereupon I heard that glorious person standing upon the water of the river, and lifting up his hand unto the heaven, swear by the everliving God, that after one hundred, two hundred, and an half hundred years, wherein the Lord should finish the dispersion of the Jews, all these things should be fulfilled.

The answer is, 350. years, during which this Tyrant shall domineer over the Jewes, and by that they shall have endured his Tyranny so long, their dispersion shall be accomplished, and they againe gather to be the people of God; so that the Turkish Tyranny beginning in the 1300. the addition of 350. doth finish the Jewes dispersion, *An. 1650*, Their peaceable settling and Church beauty following not long after, as *12. ver.* Now where-as this place is by some applied to *Antiochus* removall of the dayly sacrifice, the small probability whereof let further be attended.

1. The removall of the daily sacrifice endured but three years and ten dayes, so that five moneths were wanting to fill up this number of three years and a half as they interpret it.

2. Further the limiting of the Tyranny of this adversary and the finishing of the Jewes dispersion amongst the nations (wherein they were as dead men buried in the dust) do both meet together; but *Antiochus* rage was stinted long before this dispersion of theirs, the which was under the Romane Monarchie.

3. Lastly, the holy Apostle *John* cites this place, and sorts this history with that of the seventh Trumpet, the which containing seven vialls, concludes the happinesse of the Church in the restauration of the Jewes, *Rev. 10. 6. 7.* The which consent is such, that I dare not admit of other interpretation, against the Spirits application: These words of dispersion to be finished, do call us to a true interpretation of this place, they being never dispersed untill the dayes of the Romanes. Also consider, 1. The time of these events, in the same with the enemies pitching in the glorious land, *11. 45.* which

which can agree with none but the Turkish State. 2. In these times the Jews shall receive some great recovery like to a resurrection from the dead, but from the returne from captivity unto this day, they have continued a despised people without any such resurrection of State. 3. The life of State the which they are here to receive is of an unperishing nature, called everlasting; for that other Lords shall never rule over them as formerly they had done, so that it must intend some happinesse yet to come. 4. These things here mentioned *Daniel* understood not, as in 8.v. and cannot therefore be the desolation of *Antiochus* the vile, the which the Angell caused *Daniel* to understand particularly, 8. Chap. 16. and tis too grosse to thinke him so forgetfull. 5. Such of the Jewes as should attaine to the last period of this resurrection being 49. propheticall dayes after the former beginnings, should enjoy much blessednesse; but no such distinct degrees of the Jewes recovery, from under *Antiochus* can be named; alas! they still continued a despised people, changing their oppressor, not oppression; which was most grievous under Romes iron teeth.

D. The tyrannies of the wicked are certainly confined to their stint, *Rev. 9. 15.*

D. Gods holy people may be exposed to dispersion through the world, *Isa. 1. 1.*

D. The Lord in his appointed time will finish the dispersion of his people, *Isa. 11. 11.*

v. 8. *Daniels* conference with the Lord follows from hence to the end of the vision; who notwithstanding he had heard the same

v. 8.

Which things though I heard I understood not, and there-

same number of yeares mentioned in 7. 25. is yet desirous to be satisfied in some doubts, wherewith he was yet perplexed: for, 1. it was yet in suspence how long the time should be twixt the enemy pitching in the glorious land, and his utter downefall. 2. How long twixt the rumours from east and north or ever this Resurrection of State should be compleat; for he well knew that the Time, two times and an halfe Time, should but finish the dispersion, and therefore end with the rumour of their returne to Judea. 3. Also it was yet in suspence how long the Iewes should be buried in the dust of their dispersion, the time from Cyrus Proclamation, unto the sacking of Jerusalem by the abominable Romanes, he had heard to be 490. yeares, 9. 25. But from thence either to their first rising, or quiet settling in the kingdome, the time was yet unknowne, wherein amongst other things *Daniel* desires satisfaction.

D. The most acute mindes doe need the mysteries of God to be explained often, 2. Pet. 1. 12.

D. Godly mindes are not content with the knowledge of things in grosse, 1. Pet. 1. 11.

v. 9. *Daniel* is denied this knowledge, the which is reserved for after times.

D. There is some ignorance wherein a man may rest and content himself, Act. 1. 7. 1 Ignorance Negative respecting such things, the knowledge of which is denied us: which therefore by office, we

therefore demanded,
O my Lord, what
shall be the end of
these things?

v. 9.
Who answered me,
Content thy self *Da-*
niel, the meaning of
these things shall be
concealed untill the
times of the end ap-
proach.

are not bound to know, as the joyes of heaven, and torments of hell. 2 Ignorance of unnecessaries, the knowledge whereof would nothing advantage us, as the place of the earthly Paradise, the time of the Judgement, or *Melchisedecks* Parentage. 3 Ignorance of impossibles, which things were they never so plaine, we could not conceive, as the persons of the Trinitie, the Nature of the Mediatour, the particulars of the decrees. 4 Ignorance of unprofitables, the knowledge whereof might doe us harme, as the tearme of our lives, the age of the world yet to come, or the Reprobation of others.

v. 10. *Daniel* yet hath some resolution, (so ready is the Lord to satisfie godly mindes) First of the different effect of the grace of Resurrection, then of the different degree of this so happy Restauration of his people.

D. The afflictions of the godly doe much better their spirituall state, *Isa. 27. 9.*

D. The wicked will do wickedly after all means of Reformation, *Isa. 26. 10.*

D. Wicked men despise the knowledge of Gods Covenant, *John 3. 19.*

D. Such onely are truly wise as understand the true religion, *Revel. 3. 17.*

v. 11. The terme of time here limited, begins from the removall of the daily sacrifice and the placing of the desolating abomination.

v. 10.

By these trials many godly ones shall be refined from the drosse of their corruptions, yet others hardened in evil, and despising sound knowledge shall be nothing bettered, only the godly wise shall attaine the knowledge of God.

v. 11.

Know also that from the time that the daily sacrifice of Jewis

mination. The which things doe therefore seeme ambiguous by reason of their mention before both, concerning *Antiochus* in 8. 11. with 11. 31. who tooke away the daily Sacrifice for a while, and planted Idolatrie in the roome thereof, and also these things are mentioned of the Messiah, who by his death tooke away all Jewish worships, and with an Armie of Idolaters destroyed Jerusalem, planting them in their stead, 9. 26. 27. Of this knot some pulling *Antiochus* end, have tied it faster, to whom it agrees not; for first when mention is made of *Antiochus* villanies, there are also added some circumstances of detestation, as his casting downe the Truth to the ground, 8. 12. and the polluting the Sanctuary, 11. 31. his act being like himself most furious and vile; but here is no intimation of any such distaste, nor any circumstances but what may agree with the holy action of our Lord, 9. 27. using instruments most wicked, so that the Lords usuall detestation being spared, this must be that holy Removall of our Lord. Secondly, it is usuall, yea matchlesse, that the Lord should use so many times with direct limitation, all concerning the same evils, and not any two of them agrees, but all distinct: as one time in 8. 14. of six yeares, three moneths and twentie dayes; Another of three yeares and a halfe in 7. 25. and 12. 7. Another of three yeares, seven moneths and thirteene dayes in this verse: Another of 3. yeares 9. moneths in the 12. verse, all which are by some applied to *Antiochus* removall of the daily sacrifice, to which

Jewish worship shall be utterly taken away, and the abominable Armies making all desolate, planted in their roomes, shall be 12, 90. yeares unto the rising.

which indeed none of them doth suit, only that of 8. 14. concerns that distresse; yet not that knot of time directly: That a time, times, and halfe, in 12. 7. is by some translated, a time, times, and part of a time, whereby it becomes applicable either way to *Antiochus* removal of the daily sacrifice, which lasted but 3. years and 10. dayes, which 10. dayes (say some) are part of a yeare or time, and may so be taken: Also (say they) This time, times, and part may agree with our 11. verse: for that the odd 7. moneths and 13. dayes, are but part of a yeare or time: but alas, if the sword of the Spirit buckle every way thus, it will turne edge and cut nothing; Let us know that the holy Spirit in *Revel.* 12. 14. citing the same knot of time by allusion hither, though for events far different, termes it a time, two times and an halfe, not part as others: Thirdly, whereas there is blessednesse promised to such as had waited, and at length attained the 1335. dayes, it seemes that not many that attained the former, should see the latter Period; the which if we should understand of naturall dayes, then 1. A little attendance might rub over a matter of six weeks, especially as it is interpreted in *Antiochus* Project, for his armies were foiled before the Restore of the daily sacrifice, and the sacrifice restored in this eleventh verse; so that no patience was required after the soyle of his Armies; himselfe absent so farre off, and stricken to death with the very reports thereof: 2. Besides what great happinesse was it to heare of *Antiochus* death, whose armies were foyled already, and whose tyrannies they knew by this Prophecie of *Daniel* was by that time come to the uttermost limit, so that some longer time, and some other

happineffe is here intended to the survivors of the 47 dayes: so then conclude we; the taking away of the daily sacrifice, and the placing of the desolating abomination, is to be applied to the action of our Lord, who by his death did put away all Jewish Sacrifices, and also by an armie of Idolaters did destroy Jerusalem, placing Idolaters therein, who after also did set up their Idolatries: True it is our Lord did *fore* and in right destroy all sacrifices by his own Sacrifices, the fulnesse of all their shadows; but *facto*, and actually after his death, divers yeeres and by divers steps and degrees: for after the sacking of Jerusalem by *Titus*, the Jewes yet inhabited the City not yet demolished, and continued their Superstitions with great, both power and zeale. For 1. afterward in the Raig of *Adrian* the Roman Emperour, the Jewes rebelled upon this quarrell, the Emperour had built and dedicate a Temple in Jerusalem to *Jupiter Olympius*, the which the Iewes stomacking made head, and in the end were overcome by the Emperour and dispersed; and the Citie named *Ælia*, and gave it into the possession of the Gentiles. 2. Yet did they continue their old Superstitions in the countrey, so that whereas there was an Altar built under the Oake *Mambre*, (where the Angels appeared to *Abraham*) and the Merchants that came to the Faires forced to sacrifice thereon, otherwise Traffique denyed them; *Constantine* the Great demolished the Altar, and built there a Church for Christians. 3. Lastly, in the dayes of *Julian* the Apostate and professed enemy of Christians, in contempt of Christian Faith, he gave licence to the Iewes to build the Temple, and to renew their Jewish worships, yea so large was their Patent that all were

were interdicted any let or stoppage, and the charges of this service to be allowed out of the publick stock; upon which grant they attempted the building of the Temple, not wholly razed down before, wherein they were affronted by a speciall hand of God: A fearfull earthquake in the night destroyed all their workes, all their tooles were consumed by a sudden fire, so that they were forced to desist their work, after which time the Iewish Superstitions did for ever cease.

In which their blinde zeale they were affronted by that zealous Bishop of Ierusalem *Cyrill*, who admonished them of this Prophecy, and after no dissuasion would avail, he openly professed that now the time was come which our Lord foretold, that there should not be left one stone upon another which should not be cast down, the which accordingly came to passe that night, by the immediate hand of God, in this earthquake and fire: Now understand we the utter actuall abolishing of the Iewish Sacrifices to be here intended, and not the time of the Lords Sacrifice, for that the daily Sacrifice continued long after, and also the abominable Idolaters were not placed in Ierusalem untill their dispersion by *Adrian*, and if liberty of Conjecture be granted, I should think that as *Jupiter Olympius* with his Greekish worshippers, is called the desolating abomination, 11. 31. So the Romanes are here an Army of abominable for their returne to the same Idoll, whose Temple *Adrian* built, and whose Idolatries the Romanes embraced as being amongst them the chiefe and father God.

The beginning of this 1290. years being at the finall remove of the Iewish Sacrifices under the reign of *Fulian*, fell out in the 360. year of the Lord, to which 1290.

being added do make up 1650. the very time formerly designed for the finishing of the Jews dispersion, their rising beginning with the eclipse of his glory.

D. Particular times are precisely determined of the Lord, as 9. 25.

D. Dayes and years are equally the same before the Lord, 2 Pet. 3. 8.

12. v. This blessednesse is worthy the Revelation of so glorious a preacher: 1. For now the Image is beaten to dust, and the monster consumed with flame: 2. For now the Kingdom is restored to the Saints whereof they had been spoiled: 3. For now all persecution shall cease, and the Lord onely rule his Church: 4. For now there shall be a conflux of the Gentiles embracing the faith with them, with a larger effusion of the Spirit of grace, Rev. 21. 24. 25.

This time of 1335. years beginning at the same time with the former addes 45. years thereto, and is to be compleat, 1695. The which 45. years are the time of his planting himselfe in the glorious land with a numerous purpose, which in the end is returned upon his own pate, 11. 45.

The which time is the same for end with Rev. 9. 15. limiting his Tyranny to an hower, a day, a moneth and a year, amounting to 395. years, each day being put for a year, both which adde 45. to the time, times and half, in 7. Now that these dayes are to be understood of the Propheticall dayes, each being put for a year: besides the consent of the whole, let it be understood, 1. That
the

12. v.

But thrice happy they who surviving the first troubles shall attaine 1335. yeares, wherein the enemy shall utterly perish.

the Prophet ever takes dayes in computation of times improperly for years, 1.5.18. and 4.25.34. 2. When properly he interprets himselfe of, purpose, as 8.14. Where he calls it a naturall day, and also in 26. explains himself, so that the vision of the 14. was to be properly taken, the which he doth for that it is in the Propheticall manner to use a day for a year, Eze. 4.6.

D. A great deale of happinesse attends the Church in the Jews conyerfion, Rom. 11.11.12.

D. The greatest enemies of the Church shall fall at length, as 5.26.

v. 13. Daniel is exhorted again to desist inquiry by a second reason: 1. Of his rest with God, while these things were in act, so that he should not be afflicted with their distresses: 2. Then of his full reward in the great account, his workes having been usefull to the comfort of so many thousands both Jews and Gentiles shall then receive a full reward.

D. The Lord would not have us busie in those things he is unwilling to reveale, Deut. 29.29.

D. The Saints upon their death are at rest, Esa 57. 2.

Daniel we see went not in the skirt of hell, unlesse hell be a place of rest, no his spirit went to God that gave it having walked with his maker in innocency and holines from a childe, Eccles. 12.1.7.

D. Such as are at rest with God are insensible of the distresses of their brethren, 2 Kin. 22.20.

v. 13.

But quiet thy selfe about the end, for before these dayes thou shalt yeild to nature, and shalt rest with God, and in the end of all things shalt receive thy portion allotted of God.

Daniel

Daniel it seems was a stranger to the glasse of the Trinity, otherwise he could not have been unsensible of the distresses of his brethren, unles you will say this device was unheard of in heaven untill some Jesuites by the helpe of others redundant workes came thither, and taught the Saints the mysterie of it; the which you must the rather beleieve, for that it was unknowne even to the Apostles dayes, *Rev. 5. 2. 3.* where none of the Angels or Saints could disclose the Historie of the Church under the Seales yet to come, which had beene easie, had this glasse of the Trinitie beene knowne unto them: Now whereas some from *Daniels* lot would infer difference of glory, I take it this place will not support it: The difference resembled to a lot is not twixt *Daniels* portion and others, but twixt *Daniels* rest after the particular, and his rest upon the generall Judgement. In the grand account he is to receive a more glorious reward, all his brethren being made up, of whose calling and conversion he had been a speciall instrument.

D. In the end of the world the Godly shall receive a full portion of glory, *Feb 19. 26. 27.*



